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THE REAPER AND THE FLOWERS.

BY HENRY W. LONGFELLOW.

There is a reaper whose name is death,
And, with a sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have nought that is fair?" saith he;
"Have nought but the bearded grain!
Though the breath of these flowers are sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes;
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord hath need of these flowers gay,"
The reaper said, and smiled;
"Dear tokens of the earth are they,
Where he was once a child."

"They shall all bloom in the field of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave in tears and pain,
The flowers she most did love;
She knew she would find them all again,
In the field of light, above.

O, not in cruelty, not in wrath,
The reaper came that day,
'T was an angel visited the green earth,
And took the flowers away.

From the Christian Remembrancer.

SIMEON'S MEMOIRS.

One important topic in the life of Simeon we have as yet only adverted to incidentally; we allude to his preaching. The art of preaching was the chief subject of his labors; by that he gained the popularity he enjoyed in life, and on that he depended for the preservation of his name after death. All his thoughts and all his exertions tended principally to the composition and delivery of sermons. The pupit was his throne, and when there he felt an enjoyment, that, to use his own expression, 'was a heaven upon earth.' He exalted the 'ordinance of preaching' to little less than a Sacrament. We have already seen how early in his religious life he evinced a taste in this direction, and extracts have also been introduced where he speaks, with his own peculiar and unequalled style, of his powers and his success. Passages like the following continually occur; 'Last year, during the long vacation, I took the first Epistle to the Thessalonians for my subject on Sunday mornings, and through mercy was enabled not only to enter into the spirit of it, but to breathe the spirit of it in my ministrations.' His letters and his conversation were always alluding to sermons past or to come. He considered his preaching such a strong point, that he staked all his reputation on it, by founding, as it were, a new school of sermons for the benefit of present and future ages. He had classes of young men to instruct in the art, and the only literary productions he has left behind him, are his sermons; enough, perhaps, for one man, it may be said, for his book of skeletons was eventually published in twenty-one thick volumes, containing the rudiments of no less than two thousand five hundred and thirty-six discourses.

Concerning Simeon's manner of delivery, Mr. Carus has not given many opportunities of judging. His own letters, however, show that an earnest and confident manner was the great secret of his power. Supreme confidence, both in the importance of the subject, and also in the manner adopted to set it forth, is the foundation of rhetoric; and one great drawback to the oratorical influence of a religious preacher, is a certain diffidence, not altogether out of place, in dealing with high and sacred subjects. The best style of preaching, we should say, is where the preacher can so far throw himself into his subject and identify himself with it, as that, without being self-confident in his own talents and manner, he can make up for this deficiency by the superior position which a sacred subject gives him over what a secular one can ever impart. Simeon, however, would not seem to have been troubled with this diffidence, and he by no means lost the advantage which great confidence in the manner of stating a subject is able to give. In some passages he makes a profession of thinking only of his subject, and leaving other things to take their chance; but, by the very unreal extent to which he carries such profession, he shows how little he knew practically what he was saying. Certainly his practical advice to others was not of a kind to lead one to suppose that he let the text speak for itself, that he 'might have nothing to do.' For instance, he says—

'Deliver your Sermons not pompously, but as a professor *ex cathedra*, and as a father in his family. To get ease, read parts of your Sermon to an ideal person, (any object, as your inkstand, or candlestick,) and then repeat *the same words* in a way of common oral instruction; and repeat this, till you perceive (as it were) that your ideal person clearly understands you.'—P. 685.

In fact, Simeon both practised and recommended a theatrical manner in preaching. His whole idea of a sermon led him to this: he considered the pulpit as a stage, whereon he appeared in quite a different character to what he did in his ordinary parochial ministrations, for preaching was with him a sacramental rite. So just as the Church has practised intonation of voice for certain parts of the service, or chanting for others—as being departure from the common mode of using the voice suited to the divine ordinance of prayer or praise—so Simeon adopted a theatrical style of eloquence as the peculiarity of manner suited to the ordinance of preaching. The management of his voice, and his *action*, were far more *emphatic*, we have understood, than is consistent with the idea of a sermon being a pastoral address. It is plain, therefore, that he thought of it in another light; and that, whether he acknowledged this or not, he gave a sermon a certain individuality of existence which the Church nowhere recognizes. Simeon's peculiar attitudes and motions in the pulpit were, we believe, so remarkable, that they afforded subjects for the graphic pencil of more than one profane caricaturist. A poor Italian boy, who had a talent for taking off portraits with the aid of scissors and black paper, was once of malicious intent conducted to Trinity Church. In a few days certain little black figures were to be seen in several shop windows, most successfully illustrative of the bold attitudes familiar to the congregation of Simeon's church. It is even said that their popularity caused the subject of them considerable annoyance, and that his indignation was, on one occasion, somewhat hastily and disastrously vented on a harmless shop-woman, who stood aghast behind the counter, to see the wrathful preacher rudely stamping on his own little black self.

Mr. Carus regrets that the size to which his book was swelling prevents his devoting the space he had intended to Simeon's method of instructing his sermon-class in composition. We confess that, as it has been our duty to read the book, we do not sympathize in this regret. There is enough, as it is, to prove how unprofitable and how wearing his style was. He was fond of endless divisions, which utterly confuse the brain, if one attempts to understand the distinctions meant to be implied. It is not, however, difficult to perceive that Simeon's was an illogical mind. He cramped and confined his subject with an outward form of regularity in the shape of divisions, subdivisions, &c.; but it is proved on examination, that these are not logical divisions at all, but often only different words to express the same idea. The mind therefore is wearied with painful repetition under the pretence of nice and discriminating distinctions. How much better is it for the subject to divide itself naturally as it flows on; and pass to a change of application, not because it has been committed to certain binding restrictions by the rules of composition, but because it has viewed the subject in one light, and therefore it is ready to do so in another! We do not see how it is possible for a really thoughtful mind to act with fair advantange when encumbered with sixteen divisions to start with. Surely all depth of thought would fly from such trammels, as a bird from the captivity of a cage.

'As a last lesson for good proficients, he used to take the long discussions in the *Christian Observer*, under sixteen different heads, on "Separation from the world."

'His directions then were—

'"1. Comprehend them all in one discourse.

'"2. Let that discourse be so luminous and simple, that a very child may understand it, or form it from his own mind.

'"3. Let it contain all the proper parts of a discourse: Exordium—Arrangement—Discussion—Application.

'"4. Let every one of these sixteen heads find its place.

'"5. Let not one be omitted, nor one be added.

'"6. Let it be *totus, teres, atque rotundus*; and turn out of your hand as a filbert from its shell."'—P. 643.

Then follow the sixteen 'Topics given for distribution.'

As a specimen of Simeon's illogical mind, we will refer to the formal rules which he gave for the composition of a sermon. He first recommends the text to be considered under three great heads—'1. Take for your subject that which you believe to be the mind of God in the passage. 2. Mark the character of the passage. 3. Mark the spirit of the passage.' In the attempt to discriminate between these three heads, the mind is utterly bewildered. We perhaps are inclined to imagine that Simeon had a peculiarly clear mind, and could see distinctions which to others are imperceptible; but common sense soon comes to our relief, and convinces us that all this is utter nonsense—that such divisions do not exist—for each one contains the other two. A thick hazy atmosphere surrounded Simeon's mind, and cut him off from the clear distinctions of common sense and nature. He saw everything in a distorted and reflected manner. Take his own instance of the view he recommends on a particular text.

'For instance 1 John iv. 18. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."

'This passage should not be treated in a commonplace way of showing, 1. What this love is; 2d. What is the fear which it casts out; and 3d. How it casts out this fear. The passage is intended to show *the influence* of the love of God upon the soul, and to set it forth as *a test* of our attainments in true piety; and therefore the scope and intent of it should be seized as the groundwork of the division. Thus—Consider the love of God: 1. Its influence as a principle (casting out all slavish fear;) and 2. Its importance as a test; (enabling us, by means of its influence in this respect, to estimate the precise measure of our attainments.')—P. 646.

Yet twenty-one thick volumes of skeleton sermons were put forth by Simeon, with a no very modestly expressed idea that they would be standard helps to the clergy for ages to come. A more unfit person for such a task could hardly be imagined. The very enumeration of the objects he had in view when he published them, shows it. The brain staggers when we hear an author say that he has aimed at Unity, Continuity, Pertinency, Diversity, Fulness, Number, Conciseness, Perspicuity, Cheapness, Use, Tendency, and Effect. The two latter, however, we explain at length; for the prospects opened out are too grand to make concealment justifiable.

'11. *Tendency.*

'1. To raise the tone of preaching throughout the land.

'2. To promote a candid, liberal, and consistent mode of explaining the Scriptures.

'3. *To weaken at least, if not eradicate, the disputes about Calvinism and Arminianism; and thus to recommend, to the utmost of my power, the unhampered liberality of the Church of England.*

'12. *Effect.*

'1. To impart to young Ministers a clear view of the Gospel.

'2. To help them to an inward experience of it in their own souls.'—P. 719.

The whole undertaking, we have perfect confidence in saying, is now acknowledged to be a complete failure, as such a fabric of egotism and presumption must ever be.

We would now say a few, and only a few words on Simeon's doctrinal theology. From extracts already introduced, the reader will have formed a tolerably correct notion of his opinions; on this ground, therefore, but little now need be said; also neither space nor inclination allow us to make this an opportunity of entering on abstract theological questions.

Dogmatical theology was a subject on which Simeon never felt at home. He never has any flow or ease, when compelled to make a statement of his views. But one question ever seems to have occurred to him as of sufficient importance to claim any expression of opinion. This was the controversy between the doctrines of Calvin and Arminius, and this he avoided as much as possible; sometimes on the plea of hating controversy, though he is strong enough in condemning those who hold other views than his own. When, however, he did express any opinions in a formal manner, we see at once two things: first, that he does not in the least comprehend the subject he is about, and secondly, that he is writing in a slippery, unreal manner, as men at the head of a party are apt to do, that they may gain all sides. Thus Simeon often tried to make it appear that there was no real contradiction between Calvinism and Arminianism, and moreover that he had found out the magic wand which reconciled these antagonist principles.

'"There is amongst the Prelates of Ireland an augmented prejudice against the truth. The Primate and the Archbishop of Dublin have withdrawn, and others with them, from the Bible Society and all the Religious Societies. It appeared to me, therefore, that, through the Divine blessing, I might do good by going there. The bugbear in their minds is Calvinism; by which term they designate all vital religion. You well know that, though strongly Calvinistic in some respects, I am as strongly Arminian in others. I am free from all the trammels of human systems; and can pronounce every part of God's blessed Word, *ore rotundo*, mincing nothing, and fearing nothing. Perhaps too, I may say, that, from having published sixteen volumes, and preached for forty years in Cambridge, I may be supposed to give a pretty just picture of the state of Evangelical Religion, such as it really is. On this account I hoped, that however insignificant in myself, I might be an instrument of good: more especially, because in the last year I sent to every Prelate there my Sermons on the Conversion of the Jews."'—P. 563.

Again:—

'"Here were two extremes; observing days, eating meats, &c.—'Paul, how do you move? In the mean way?' 'No.'—'To one extreme?' 'No.'—'How then?' 'To both extremes in their turn, as occasion requires.'—

'"Here are two other extremes, Calvinism and Arminianism, (for you need not be told how long Calvin and Arminius lived before St. Paul.) 'How do you move in reference to these, Paul? In a golden mean?' 'No.'—'To one extreme?' 'No.'—'How then?' 'To both extremes: to-day I am a strong Calvinist; to-morrow a strong Arminian.'—'Well, well, Paul, I see thou art beside thyself; go to Aristotle, and learn the golden mean.'"'—P. 600.

This manner of speaking, however, was simply to get all fish into his net. We believe that he had no head for deep theological questions, but still he must have been conscious that a discussion which had so stirred up the Church had some reality in it. Occasionally also we plainly see on which side his heart was.

'"You should unite the wisdom of the serpent with the harmlessness of the dove. What can you say more Calvinistic than I have said in my letter to you? But I have stated it so, that your subtle foe may not have ground of accusation against you. Perhaps you think I have trimmed: perhaps your dear wife may think so too; but the more you consider my Preface, the more will you, I think, be disposed to acknowledge, that my views are truly scriptural, and at the same time more calculated to unite men of real piety, than the partial statements of either party."'—Pp. 421, 422.

The Preface of his 'Helps to Composition' is a doctrinal statement on which Simeon always rested his orthodoxy. Having once penned this he rested on his oars, and, when called on, simply referred to 'the Preface:' over and over again is 'the Preface' pointed to. Such a device was, no doubt, most successful; for if the inquirer waited to renew his questioning till he understood this manifesto and saw its consistency, he would be long enough in troubling its author again. Yet Simeon had views of doctrine, for he invented a special vocabulary whereby to express the intricacies of his own acute perception. But what were the intricacies he dwelt on, for it was his great profession to be plain and simple? The explanation of this appears to be in his distorted efforts to embrace all doctrines under the wings of his own Calvinistic notions. He wished to acknowledge every doctrine that has apparent good in it; but he tried to view it through the atmosphere of Calvinism. Deeper men of his own school have seen that such a union is impossible, and therefore have been more avowed in their principles; but Simeon never could fully comprehend a system of theology so as to discover that a certain set of views hang naturally together, and that there is a consistency in Calvinism as well as in Catholicism. The errors of Calvinism are not so much in details as in the first committal to a certain system. This done, all the rest follows of itself. But Simeon never saw the true connection between one thing and another; he imagined he might hold isolated doctrines apart from any system, and it was in the attempt to reconcile the contradictory elements of his creed that he had recourse to a vague and unintelligible phraseology. But what object can be gained by further examination into the theological views of Simeon? Read his interpretation of the word *renatus*—

'"Your question about *renatus*, I can only answer by saying, that under God, I *owe everything to Provost Cooke*. I see you full of utter amazement: 'Pray explain yourself,' I hear you say. I will in few words. On the 29th of January, '79, I came to College. On February 2d, I understood that, at division of Term, I MUST attend the Lord's Supper. *The Provost absolutely required it.* Conscience told me, that Satan was as fit to go there, as I; and that if I MUST go, I MUST repent, and turn to God, unless I chose to eat and drink my own damnation. From that day I never ceased to mourn and pray, till I obtained progressive manifestations of God's mercy in Christ in the Easter Week, and perfect peace on Easter Day, April 4th.

'"Thus you see, that under God, I owe all to Dr. Cooke. Howbeit he meant not so, neither did his heart think so. But to specify *the day* that I was *renatus*, is beyond my power. You have *the season*."'—Pp. 710, 711.

We come now to the close of Simeon's life. On attaining the fiftieth year of his residence in the University, and also of his connection with Trinity Church, he kept solemn Jubilees in commemoration, of course, of the great services he had rendered to the University and parish. The suggestion, however, came from himself, and the whole thing was managed by himself. They lasted a whole week: we extract from his diary the account of three days on the latter occasion.

'On Tuesday, at half past 10, about thirty-two assembled. I opened the meeting with observations (as on a similar occasion before) founded on the fact that the *Jubilee* was always at the close of the day of atonement; the services of which day prepared those *who had received* deliverance from spiritual judgments, to set others at liberty, and restore their inheritances, and those who were now liberated and restored, to appreciate and improve their mercies aright. Thus our Jubilee arose out of, and was a continuation of, our previous humiliation, which I desired to pervade all our services, and all our enjoyments. I prayed with tears. Mr. Sargent followed in a way of humiliation. Mr. Bickersteth followed admirably in behalf of Missions. We then retired for the luncheon; and met again at 2 till 4: which time was occupied in a similar way, by Mr. Hankinson and other brethren.

'Then twelve of the residents went home to dinner, and I entertained twenty. About six of the others came back to tea, and we spent the evening, till past 9, in discussion.

'Wednesday was wholly occupied in most profitable discussions and prayer from 11 to 1; and from 2 to 4. Lunch and dinner as before, and evening as before. Mr. Jewett's closing prayer will not soon be forgotten. Mr. Marsh gave his views of the reign of Christ, greatly moderated and softened. There would be no controversy if the prophetical people were all like him.

'Thursday was spent, till dinner-time, as Tuesday had been, in the word and prayer only.

'But behold, to my utter surpise, my dear (Clerical) brethren presented me with an elegant inkstand. This quite overcame me. I could speak only by silence and tears, from a sense of God's unmerited and unbounded love towards me. As there was to be Church service at half-past 6, all except a few dined with me; Mr. Cunningham preached on the very same text that I myself had taken on Monday. We then separated, after a season such as no one of us had ever seen before.'—Pp. 708, 709.

Death-bed scenes and the speeches of dying men are things which ought to be referred to with great gentleness and consideration; but yet we have great faith in 'the ruling passion strong in death.' The composition of sermons was an instance of this principle in Simeon.

'During the greater part of Thursday, (Oct. 27,) his whole mind seemed absorbed in perfecting a scheme for four Sermons upon his favorite passage in Eph. iii. 18, 19, "That you may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." His thoughts had early been employed upon the subject, and before I arrived he had dictated the outlines of the four Sermons under the following heads:—P. 813.

His dread of a death-bed scene was excessive; a feature we do not altogether understand in him; for he had been accustomed to the presence of friends on devotional occasions all his life, and a death-bed is a natural place for such presence. Did his consciousness involuntarily associate artificiality with religious scenes? We will not speculate, however, but only narrate. After there had been an alarm that he was dying, which caused his attendants to send for several persons into his room, he thus expresses his annoyance:—'Now I was much hurt at the scene last night: a scene!—a death-bed scene I abhor, from my inmost soul.—No!'

'"Now bring some paper, and write something down for me directly." Then, in a very serious and deliberate manner, he dictated the following:—"If anything laudatory be mentioned before the University by Dr. Dealtry, about me, or about my Sermons, I entreat from my inmost soul that I may not have it repeated to me; let me go to heaven as the *vilest sinner in the Universe*. So far as respects myself, let me not know there is such a person existing as Charles Simeon; on no account, if any remarks are made, let them be uttered before me. *Satan himself could not be a greater curse to me*, than the person who would dare to breathe a word upon that subject commendatory of me, or anything I have ever done. They would be a curse to be, whoever they are. Persons so acting are doing the devil's work, and it is frightful to me. I feel, if I could be pleased with it, it would be damnation to me."'—Pp. 816, 817.

His death-bed devotions take a simply contemplative turn.

'"Yes," said he, "it is to the *principle* I look. It is upon the *broad, grand principles* of the Gospel that I repose—it is not upon any particular promise here or there—any little portions of the word, which some people seem to take comfort from; but I wish to look at the *grand whole*—at the vast scheme of redemption as from eternity to eternity. . . . Indeed, to say the truth, what may be called my spiritual exercises have lately been at rather a low ebb; and I may make another confession to *you*, (smiling,) my *bodily* exercises also of late have been at a low ebb." I observed, "Very probably the one may have been partly the cause of the other."

'"Yes," he continued; "but however that may be, I wish to point out *this* distinction in my case—that I am not solicitous so much about *this* feeling or *that*, or *this* state or *that*, as upon keeping before me the grand purposes of Jehovah from eternity to eternity."'—Pp. 811, 812.

Throughout the long account which is given of his last illness from the beginning of October to the 13th of November, when he died, there is one striking omission, which we must hope is but accidental. It is never mentioned that he received or alluded to the Holy Communion. The composition of sermons, Jews' Societies, and addresses to Undergraduates, were running in his head for days together, but the Church's consolations are never spoken of. One more extract from this period we now give, in connection or not, as the reader may think fit, with the mention just made regarding that Sacrament. The following scene is, to say the least of it, a dangerous playing with sacred ideas, and a most sacred text of Scripture:—

'The next day, Friday, (November 4,) when I went to him in the evening, he was on the point of taking a little wine, which had just been prescribed for him. It so happened that having had a present of a small quantity of *Lachryma Christi*, which he much valued as a token of the donor's regard, some of this had been brought out for him on the present occasion. Never shall we forget his countenance and manner, as we offered him a little of this wine in a glass, after we had raised him up and supported his back with the pillows. Stretching forth his feeble and withered hands in the attitude of reverential and earnest prayer, he began, in the most affecting manner, to invoke a blessing on all present—"May all the blessings which my adorable Saviour purchased for me with His *tears*—yea, even His own precious life-blood—be now given to me to enjoy—and to my two dearest friends, Sir Richard and Mr. C——, and my two dear nurses—and to that dear friend who gave me this wine—that they may enjoy the same in time and eternity." He then just tasted the wine; and turning to me most affectionately said, "And you take some—and *you* also," looking to his nephew. He seemed rather exhausted with the effort; but when we had gently laid him down again, he began to speak of the pleasure he had felt, in the circumstance of this wine in particular having been brought to him on such an occasion. He then desired the remainder of it to be sent immediately to the friend from whom he had received it, with a label bearing this inscription—"To G. C. H., Esq., with kindest and devoutest wishes for his happiness in time and eternity." Afterwards, referring to what had passed, he observed, "There! I shall drink no more of *that wine*, until I drink it *new* (this word he uttered in a peculiarly significant tone) with my Redeemer in His kingdom."'—Pp. 820, 821.

If, by way of summing up, we were required to describe Simeon's whole character in one word, we should at once fix on the word 'artificial.' There is a tone of effort and of display running through all that he said or did. His outward manners were strikingly artificial—his inward thoughts were the same. He preferred throwing his energies into an artificial system of religion, to following the Church as his guide; and on doctrinal points he dwelt on an inconsistent amalgamation of views, which proved that he did not see deep into the tendency of any. Thus religion with him dealt with little more than the outside of human nature—that part of it which lies under the control of the artificial principle. His system probes but skin deep; it creates religious sentiment, religious language: it does not go near the heart: from one end of the book before us to the other, we have not met with one idea that goes below the very surface of human nature, and we would say, of human intellect. We never feel that Simeon has hold of the real creature *man*. He has not the remotest consciousness of the wonderful analogy between the Gospel he so strove to preach and the being to whom it is preached. All depth of reasoning, all profound meditation, were to him 'scholastic subtleties,' injurious to true religion, though he himself adopted subtleties of thought beyond the comprehension of all ordinary mortals, in order to fabricate an artificial divinity of his own, which suited his own views—subtleties as unfitted to supply the necessities, as they are to elevate the spiritual perception of the creature he had to deal with. All this, however, follows as a natural sequence from the degradation of human nature which Calvinism teaches. Man's best powers are despised, and a mere shadow of him is recognized by Calvinistic preachers, little more than the inkstand which Simeon recommends his pupils to address by way of practice. We can feel no sympathy with such teaching, for it is itself artificial, and supposes us to be artificial also.

To return, then, to our original position. It is needless for us to add, after the remarks which we have been making on Simeon's career and life, that we do not acknowledge those claims to the character of a saint, which his friends and admirers make for him. He was a phenomenon in the Church, but he was not so much a light as a token of darkness. Dark and dormant must the popular religion of the day be, which can receive Simeon for its most bright and shining light, its expositor of the true spirit of Christianity, and its representative in an ancient and noble seat of learning.

We cannot but imagine that his own friends feel this. Now that the attractions of his personal presence are departed, we are confident they feel an effort in their wish to maintain his memory. Thus previous enthusiasm about him must rather sink down for want of satisfactory evidence. Why have these memoirs been delayed for eleven years? We will hazard a suggestion. The faults of Simeon struck his friends with a force they little expected, as soon as they calmly surveyed his life, and examined his papers. There is an appearance of effort and a tone of apology throughout the work, which augers its having been a hard task. Passages and expressions also occur which strongly incline us to think that much has been omitted, in order to make the book as inoffensive as possible.

This is our suggestion—we will also venture on a prophecy. We do not look forward to Simeon's memory or his designs being long-lived. Egotism always invites this fate; and if it does not always receive it, it receives it sufficiently often to remind us of a certain justice which operates, on this head, even in the present order of things, and course of nature.

From the Irish Ecclesiastical Journal.

LAW OF MARRIAGE.

Memorial against the proposed alterations whereby it sought to legalize the marriages of brothers and sisters-in-law.

1st. On the score of *Expediency*; in respect of the diminution of legitimate happiness, and of the means of moral improvement, to which such alteration would subject, to speak generally, all the married persons in the empire, (and their immediate relations,) excepting those the validity of whose connection it is sought to establish by the alteration.

Few persons will affirm otherwise than that one of the chief sources of legitimate happiness and moral improvement to be found in this chequered scene of trial, consists in the frank and unsuspected exchange of sentiments between the sexes, such as exists between brothers and sisters, and such as has hitherto existed between brothers and sisters-in-law. Nothing tends more to the refinement of the stronger sex, nor to the ennobling of the weaker. It is clear that, if the proposed alteration of the law takes effect, one-half of this will be destroyed.

There are few, comparatively, who, in the selection of a partner for life, are not influenced in some degree by the style of the brothers and sisters who are to be received together with the wife or husband. To many men, who are destitute in their own families of the endearing relation of sister, the sisters which they gain by marriage form a very large source of the happiness which they reap by their exchange of the single for the married state. The unreserved intimacies to which they are admitted upon the strength of the relationship of brother with which marriage has invested them, forms one of the most valued charms of their life; while it is not merely free from all taint of annoyance to the wife by whom this relationship has been acquired, but forms an augmentation of her happiness also. Still more in the days of widowhood is the advantage of this relationship, on its present footing, apparent; and many a broken-hearted widower has found balm and consolation from the affectionate intimacy which, as brother, he has been allowed to retain with his sisters-in-law,—unrestricted, because unsuspected; and assistance also in the care of his children, and in the arrangement of his household.

If the law be altered, the whole of this scene will be changed. Let but the possibility of present marriage, as in the case of the widower, or of contingent, as in the case of the husband of the living wife, enter upon the tapis, and all this most endearing, delightful, and improving intimacy must be at once abandoned. The husband of the living wife, must be as reserved and cautious in his behavior towards the sisters of her who is become one flesh with him, as though they were strangers; lest, with the most perfect innocency of intention on his part, he unwittingly afford to the world ground for scandal and the appearance of evil, awaken thoughts and expectations in the mind of his sister, or sisters-in-law, which have never crossed his own, and implant a root of bitterness in the breast of his partner. And the widower must be on even more cautious guard, and thus be deprived of what is oftentimes found to be one of the chiefest of earthly consolations in the time of trouble and sorrow.

Surely, before an alteration of the law thus extensively and deeply affecting the happiness and moral improvement of millions is adopted, or even recommended, the prospective sufferers, one and all, are entitled to ask, what crime they have committed, or in the discharge of what public duty they have shown themselves deficient, that so bitter an evil should be inflicted upon them; and Her Majesty's commissioners to inquire and report upon the proposed alteration will stand acquitted in all men's eyes of unreasonableness, if, before committing themselves to an approval, they pause to consider well what is the nature and extent of the good which it is proposed to accomplish at the cost of so much evil?

As to its *extent*, a return from the parishes in the empire will establish it. In the absence of such parochial return it may safely be stated as probable, that the number of marriages of this kind bear towards others no higher proportion than that of one to one thousand; and who will believe that is reasnable to sacrigce the happiness of a thousand, (and that in a question affecting domestic morality,) for the satisfaction of one? But the unreasonableness of such a proposal will be only the more conspicuous, if the *nature* of the contemplated benefit is also taken into account, which may be classed under two heads, one pertaining to conscience, the other to society. Benefit, *quoad conscientiam*, to allay the knawings of the worm within, is sought by means of procuring the countenance of human law for a step, against which the law of God, at least according to general estimation, has testified; and by the same means it is further sought to extort from society a reception or *locus standi*, which society itself is found to be unwilling to grant,—an object not more pitiable than impracticable. It may safely be affirmed of such a contemplated alteration of law, that "le jeu ne vaut pas la chandelle."

Secondly,—on the score of *Religion*: concerning which the mere existence of a doubt as to the acceptableness of such marriages in the sight of God, seems sufficient reason why the civil government, acting in *loco parentis*, should not give its sanction to them: seeing that common prudence dictates that, in cases of doubt, where there is not authority to determine that doubt affirmatively, safety requires the step to be forbone. It will be strange if the most enlightened nation of the globe, by taking a different course, shall act contrary to the plain dictates of common sense.

But, in point of fact, the present case is much stronger. It is not merely that now for the first time, reasonable doubts have been alleged sufficient to bring the lawfulness of such unions, *coram Deo*, into question; the subject has in no age escaped the notice of religionists, but in all ages of Christianity, and in all countries professing that religion, the united voice of all the ministers of religion (with exceptions so few in number, and of such a sort, as to be undeserving of notice,) together with the general consent of the Church itself, has been distinctly against the religious lawfulness of such connexions. It will not merely be strange but sad, if the nation at the head of Christendom shall undertake the unenviable task of isolating itself from its fellow worshippers on such a question, to take its stand with the most voluptuous and degraded of the nations of antiquity in the darkest era of Heathenism.

In such a case the voice of the Church of God must in prudence and decency be regarded as the voice of God himself, forbidding such alliances, even though the Sacred Scriptures had been silent upon the subject. But, in truth, so far are the Scriptures from being silent, that it is impossible, without doing extreme violence to all ordinary rules of interpretation and induction, to set aside the testimony they also bear against the lawfulness of such marriages.

For, first, unless it can be shown that marriage has changed its character and nature since the volume of inspiration has been closed, it will remain that every man and woman united in matrimony do thereby become one flesh, and consequently the relations of one pass into the other. Until, therefore, it can be shown that the Scriptures, as a general rule, allow of the marriage of a man with his own sister, and of a woman with her own brother, all the subtlety in the world can never adduce them as approving or permitting, as a general rule, the marriage between brothers and sisters-in-law.

Secondly. Unless it can be shown that the Christian religion itself has altered its character since the death of the Apostles, it will remain that the abolition of the distinction of sexes (on the strength of which difference of licence has obtained in the world in matters of sexual intercourse) is of as full force now as in St. Paul's days (Gal. iii, 28;) consequently, that whatever prohibition the Scriptures impose upon men in respect of their brothers' wives, the same they impose equally on women in respect of their sisters' husbands. But this prohibition is express (Leviticus, xx. 21.) Nor will it avail, to set aside this prohibition, to allege the dispensation which, for certain reason moving Him thereunto, the Divine Lawgiver thought fit only to permit, but to enjoin, for a time, in the case of the people of Israel; for no person ever yet has been found to gainsay the power and right of a legislator to relax his own laws in special cases, while the very fact of the alleged exceptions sufficiently establishes the validity of the general rule.

These reasons, it is hoped, will be deemed sufficient to show cause why Her Majesty's Commissioners should not recommend, nor the British Legislature adopt, the proposed alteration of the law of marriage: at least, if either of those bodies regards the happiness of their fellow subjects, or their own estimation, now and forever, in the history of Christianity and of mankind.

But if, alas! this hope should prove unfounded, and the British Legislature, or the Queen's Commissioners, shall prefer the false and guilty peace of the few, to the honest happiness of the many—and, instead of bearing plain testimony to the truth, shall think fit to add the sanction of their weight to the doubt of the unlawfulness, in God's sight, of the connections under consideration,—and shall seek to admit to the protection of the civil law these questioned and questionable alliances, and the issue of them to the rights of civil inheritance,—at least it may be demanded in the name of religion, and of the Ministers of the same, that nothing further be done, nor the Clergy be called upon to prostitute their sacred office by ministering holy rites on such occasions. For the sake of civil privileges, and civil inheritance, the civil marriage before some civil officer is clearly all that is needed. For the parties themselves, or any others on their behalf, to ask more,—to seek to compel the ministers of religion to beg or pronounce blessings upon unions which they have the testimony of the Church and of the Scriptures for believing NOT to "be in the Lord," (1 Cor. vii. 39,)—would be simple tyranny and violation of religious liberty.

Nor can it in reason be alleged that the rules of the Church in this matter are no longer entertained by the clergy, and may, therefore, be regarded as having been founded in ignorance and deserving to be set aside: seeing that, after application made by the attorneys for the alteration, to all the Bishops of England, Wales, and Ireland, only two have been found ready to record an opinion in favor of the change; concerning whom, it is offering them no disrespect to suppose it probable, that upon more extensive inquiry, or maturer deliberation, or conference with their colleagues, they would find reason to change their opinion. It has been alleged, indeed, that the very silence which the parochial Clergy have observed upon the subject, as exhibited in the absence of all petitions from them to the Legislature against the proposed alteration, should be interpreted into a tacit acquiescence on their part in the reasonableness of that alteration, or at least into indifference. But it seems at least as reasonable to ascribe that silence to one or both of the following grounds, viz., either their persuasion that the proposed alteration was too monstrous to be seriously entertained; or a consideration that petitions to Parliament form no fitting medium for the expression of the opinions of ministers of religion upon so sacred and important a subject. They who are conversant with the opinion upon this matter, which (apparently) obtains generally both among clergy and laity, will probably entertain little doubt but that, if Her Majesty's Commissioners shall report in favor of the alteration of the law, the clergy will seek to strengthen the hands of their diocesans in opposing any attempt to carry that recommendation into effect, and that they will be cordially supported in such a course by the great body of the laity.

Submitted, with all respect, to her Majesty's Commissioners on the Law of Marriage, by
ARTHUR P. PERCIVAL, B. C. L.,
Chaplain in Ordinary.
Manor House, Little Bookham, Aug. 7, 1847.

From the Western Episcopalian.

BISHOP WHITE'S VIEWS OF BAPTISMAL REGENERATION.

I had the honor of being a member of our recent Convention. During the discussion of Dr. Brook's resolutions on the subject of Tractarianism, frequent allusion was made to the opinions of the sainted Bishop White, emphatically styled the Father of the American Episcopal Church. This allusion had more especial reference to the doctrine of Baptismal Regeneration. It was contended by some, that "Tractarianism" had never yet been distinctly defined. That a great variety of views prevailed, within as well as without the Church, as to what that "system" is. Among other things it was remarked that some suppose that the doctrine of Baptismal Regeneration lies at the very foundation—constitutes the soul and substance of that system, whereas it is a notorious fact that that doctrine, to say nothing of the teaching of our standards, is held by a majority both of English and American Divines, at any rate it was held by the venerable Bishop White before Tractarianism had ever disturbed our peaceful Church. I was right glad to hear our good Bishop declare that Bishop White's view of that doctrine was not the Tractarian view. I was equally glad, though somewhat surprised, to hear him associate with that name so dear to every Churchman, another, second only, (if second at all,) to his—the name of Bishop Hobart. I was surprised not because I supposed these two prelates differed upon that doctrine, I knew they did not, but because the name of Bishop Hobart is generally associated—at least in the minds of one portion of the Church—with a "high and dry" system of churchmanship, scarcely less dangerous and odious than Puseyism itself. I am perhaps the more gratified with this declaration of our good Bishop, because I am personally interested in the matter. I hold most conscientiously and sincerely the doctrine of Baptismal regener-

ation. I believe that our standards taken in their plain, obvious, common-sense meaning, most unequivocally teach it. There may be a difference of opinion as to the expediency of using the *language* of the Church, but as to the doctrine itself, I see not how any candid and unbiassed mind can fail to perceive and acknowledge with the eloquent Melville, that it is most clearly and decidedly taught in the Prayer Book. Now I am willing to take Bishop White's and Bishop Hobart's views as the exponent of my own, and I know a good many others who are called High Churchmen that are willing to do the same. Indeed I never yet have seen the churchman who had soared so far above the fertile regions of orthodoxy—to which an excellent and distinguished lay brother so beautifully alluded in his speech before the Convention—as not to be ready most cheerfully and heartily to subscribe to the views of those two great lights of the Church. I do not doubt there are "Puseyites," though I have never been so fortunate as to meet with a live specimen. The fact is, I believe our soil is uncongenial to that kind of production. They cannot flourish in the climate of Ohio, and I am glad of it. For if they are such dangerous creatures as they are represented to be, I hope they will never make their appearance among us. We want no monsters, we want no extremes. Let us stick to the "old paths," to the good old way of the "Via Media," "*The Church as she is*,"—that is our motto. Let us inscribe it on our hands, and on our brows, and let it be graven as with a pen of iron upon our hearts. Stick to the standards just as they are—in all their integrity and beautiful consistency—the standards in their plain, obvious, common sense meaning—the standards subscribed to honestly—"ex animo" without a "non-natural" or a "hypothetical" sense; and since the views of those two great men [I feel a kind of awe at every mention of their names] who more than others perhaps were instrumental in giving tone and character to the church in this country, and whose names will live and go down to posterity side by side even to remotest generations, their views upon the most essential doctrine in controversy have been declared by our own Diocesan—the champion of the Evangelical interest, to be *not* the "Tractarian" view, why should we not be united and harmonious? After all I do honestly believe that the controversy in many, perhaps the majority of instances, is more a dispute about words than anything else. There are some few strong and decided Calvinists among us, who go to the whole extent of demanding a change in the Prayer Book, who acknowledge honestly and frankly that they cannot subscribe to the unmistakeable doctrine of the baptismal office and the catechism—that it is inconsistent with the article, &c., &c. But they are, thank God, a small, however respectable minority. The great heart of the Church is right.—Upon the whole, I do believe we have the mind of Christ, and the grace of Christ, amongst us, and would all churchmen spend the time in seeking for points of agreement, which is now spent in discovering points of difference, it would not be long before we should be brought to see eye to eye, and being "lead into the way of truth," would "hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life."—What a glorious consummation! How devoutly to be wished! May every member of Christ's Body most earnestly pray for it!

OLD PATHS.

The Christian Remembrancer indulges in the following train of reflection on the late consecration of a colonial Bishop, who is understood to have low views in regard to the Church and the Sacraments;

Let us only view for a moment the consecration ceremonial, and consider the incongruities inseparable from it, in the view of any sound Churchman, under the circumstances we are supposing; the Bishop to be consecrated, that is, avowing his disbelief of the collation of grace through the Sacraments, and therefore, a fortiori, through any rite whatsoever, and holding, besides, the whole cycle of doctrinal errors almost invariably found to accompany this one. Absolution is pronounced over him, in common with the rest, in the Morning Office, and again at the Holy Communion, by the presiding 'angel of the Church.' To him it brings no comfort, he denies that any such commission to remit and retain has been left to mortal men. In vain does the Gospel proper to the occasion (St. John, xx, 19—24) tell how, at the first, the risen head of the Church inbreathed such power with His own immortal breath into the Twelve: in his chilling and desolate view the gift was for them alone; the stream ceased at the fountain head; they received, but they might not give; there have been none since on earth who had power to forgive sins. Or the other Gospel, prescribed as an alternative, is read. (St. John, xxi, 15—17.) He listens to the touching charge conveyed to him through the person of the Chief of the Apostles. Its first and tenderest injunction is "feed my lambs." Alas! he knows of none such in the flock of Christ, or with very different eyes from one who believes them to be undoubtedly of the true fold. His creed allows but of one, here and there, of the little children that are brought to Christ in baptism, being really made members of the heavenly family. The service proceeds. He promises to banish and drive away all erroneous and strange doctrine contrary to God's word, both privately and openly to call upon and encourage others to do the same. He includes among these erroneous doctrines a belief in the presence of the Holy Spirit in Baptism, and of the body and blood of Christ in the Eucharist; the maintaining that powers of absolution have been committed to the Church; or that, in Confirmation, Holy Orders, Matrimony, graces proper to the several estates contemplated in those rites are conferred; the use of Fasting as a spiritual aid; the doctrine of judgment according to men's works; and others—a list including, be it observed, three out of the six points enumerated by St. Paul as 'principles of the doctrine of Christ,' viz. 'the doctrine of Baptisms, and of laying on of hands, and of eternal judgment.' (Heb. vi, 1, 2.) But again, the awful 'Veni Creator Spiritus'

"Comes floating on its dove-like way."

He kneels; but not to receive, in his view the gracious influence thus invoked. The kneeling crowds around him, with few exceptions, doubt not, but earnestly believe, that the Gracious Visitant waits to join himself to the invoking word, and shadowing hand, of His commissioned servants; to him alone for whom the gift is desired, is the dread invocation, 'Receive the Holy Ghost,' utterly meaningless; the solemn imposition of hands before God and the Church, an empty form.

Tremendous words for a mortal man to hear addressed to himself, believing them in their plain meaning! Shocking and blasphemous for him to hear, persuaded the while that they mean nothing! Awful to receive such a gift acknowledging its reality! Unutterably trifling, thus solemnly to kneel, be imposed, and prayed over, believing that you receive nothing! "RECEIVE THE HOLY GHOST," for the office and work of a Bishop in the Church of GOD, NOW COMMITTED UNTO THEE BY THE IMPOSITION OF OUR HANDS: IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, and remember that thou stir up the GRACE OF GOD WHICH IS GIVEN THEE BY THIS IMPOSITION OF OUR HANDS." We ask with mingled wonder, and sorrow, and shame, what is the plain meaning of these words? But there is yet one more solemn act in this high ceremonial.—The Holy Communion is celebrated; the one common strength of the faithful in every land, the *viaticum* of the Spirit's journey through life, and through death—is offered to all alike. The Bishop, and Priest, and people,—as well he who is to be sent forth, as they who send him in Christ's name, rich with their blessings and prayers, are called to partake of the one bread, ere they part in this world forever. There is no leaves-taking like that for robbing parting of its blankness, and its pain; the fleshy hands are joined, it may be, for the last time; but the hands of faith meet behind the cloud, clasped inseparably in one steadfast hold on that which is within the veil. But no such bright reality,—no such sense of re-ingrafting into one body,—invests the solemn rite in his view who most needs such strength, and would naturally derive most comfort from such communion. With him it is a simple act of obedience and memorial; whatever he may have *done*, he has *received* nothing.

It is impossible but that a painful sense of these things should obtrude itself upon the mind of any thoughtful person on such an occasion. But the unsatisfactoriness of it does not end here. Follow this now mighty spiritual Potentate,—mighty, despite his own disbelief and protest, follow him to his far off Diocese. And, first, can it be denied that he goes forth *laden with the solemn censures of that branch of the Church to which he belongs*? Let us not be thought uncharitable for making the assertion, however startling. What is the use of these things standing on record in the Canons to which the Clergy are bound, if the application of them is not to be vindicated and asserted, as occasion shall arise? or what can be more trifling than a nominal recognition of them, which is to go no farther than words? As we said before, in a like case, whether or not the secular power concurs to give effect to them, our duty, and our feelings, as faithful Churchmen must remain unaltered; we are bound to have a lively resentment of all departure from the Churches enactments and provisions, whether we can prevent them or not. The Canons we allude to are the third, fourth, and sixth of 1603:—'Whosoever shall hereafter affirm that the Church of England is not a true and apostolic Church, teaching and maintaining the doctrine of the apostles, let him be excommunicated, *ipso facto*; (Can. three) 'whosoever shall hereafter affirm that the form of God's worship in the Church of England, contained in the Book of Common Prayer, and the administration of the Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it repugnant to the Scriptures, let him be,' &c.; (Can. four.) 'whosoever shall hereafter affirm that the rites and ceremonies of the Church of England, by law established, are wicked, antichristian, or superstitious, or such, as being commanded by lawful authority, men who are zealously and godly affected, may not with good conscience approve them, use them, or as occasion requireth subscribe to them, let him be,' &c. Now, no one who has the smallest acquaintance with the terms in which the school in question speak of the doctrines of baptismal regeneration, and the presence of Christ in the Eucharist, can doubt that they bring themselves by the use of them within the ban of these excommunications. 'Unscriptual,' 'superstitious,' 'popish,' (therefore not apostolical,) 'fearful delusions,' 'soul destroying heresy,' are among the least of the epithets they apply to these holy truths. And the sending forth of a Bishop thus self-excommunicated, is to be a subject of unmixed rejoicing! Nor, when we contemplate him setting foot in his appointed Diocese, is the picture less melancholy. He goes to deny the faith of his own Church, and of the whole Catholic Church from the beginning, in lands where, perhaps, it had hitherto been professed in its purity, and to teach men so.' He goes to administer the lawful rites of which he denies the power; to the baptism with water, but not (as he believes) with the Holy Ghost to offer in words to the faithful the body and blood of Christ, believing in his heart that they receive not; to say to the trembling candidates for the awful gift, 'Receive the Holy Ghost, which yet I know thou receivest not;' he goes to proclaim his creed of desolateness and orphanhood, that Christ is no longer with his Church, save in some notional and unreal sense; finally he goes to spread an atmosphere of antinomianism, by a practical denial of the necessity of good works, and of a judgment according to them.

We forbear to dwell longer on such a spectacle. We only ask whether, in the prospect of its being in some degree realized as the fruits of the consecration of St. Peter's day last, we were not justified in turning with some mixture of pain from that otherwise glorious ceremonial; and in expressing our regret that no protest should have arisen from any other quarter. Not, of course, as if it were 'some new thing' to hear of amongst us, this unsoundness in fundamental doctrines—but that

'Omne animi vitrium tanto conspectius inde
Crimen habet, quanto magoi, qui peccat habetm.'

There is something more appalling than common in the idea of these errors being enthroned in the Episcopal Chair, of Churches, infant now, but born to mighty destinies, and perpetuated through their 'Fathers in God' to generations of their children. It is, therefore, that we earnestly deprecate any supineness on the part of our Church at large in conniving at the future admission of these errors into the colonial Episcopate; because it is so wholesale a vitiation of the truth at its very fountains, as far to transcend, in the sadness of its effects, what could follow from the inroads of similar unsoundness among priests and parishes! the essential evil remaining, of course, in both cases the same.

But is this essential evil, it may be asked, really so great as has been here represented? Truly we have lulled ourselves into such an oblivious toleration of an ever present mischief, that we scarcely realize the immensity of it. It will not be unprofitable, therefore, to point out some of the more serious bearings of these errors; it may chance to animate some among us to make a firmer stand against them. It is not difficult to show, by an appeal to the testimony of the Catholic Church, that such a Christianity as these views present us with is as totally another gospel as any which St. Paul denounced in his day. We only compliment such views too much, and convey an impression that they involve more than an allowable difference of view, when we speak of them as 'low views,' and the like, thus making orthodoxy to stand to them merely in the relation of 'high views;' just as we might speak of the Evastian and Hildebrandist views of the relations of the Church to the State. The difference is, in reality, radical, fundamental, and vital. The one at stake is no less than that ancient one, 'Is the Lord among us or not?' Is it a truth, or is it a dream, that 'the tabernacle of God is with men?' that Christ by his Spirit abides in his Church,—dwells in the hearts of the faithful, (not notionally, but as really as in the days of His flesh, only in a spiritual manner,) comes in Sacraments,—works in graces—speaks in ministers? How would the Church for fifteen hundred years—until the days of Luinglius—have answered the question?

For the Churchman.

Mr. Editor:—There cannot be a more genuine expression of gratitude to the Father of Mercies, than consecrating, in faith, a liberal portion of the wealth with which He blesses us, to the promotion of His glory, and the good of His creatures. There cannot be a more delightful exercise of mind, than anticipating the blessings that may be diffused, and descend to successive generations, by contributing to the spread of the Gospel. Through the mercy of Him who has promised that even a cup of cold water, given in his name, shall not fail of reward, we surely may expect that a holy joy will result to the pious Christian, at the trying hour when all worldly possessions are to be resigned forever, from reflecting that he has made liberal returns of these possessions to Him who lent them to him, by consecrating them, by deeds in life, and by testament after death, to the advancement of His honor, and the temporal, spiritual, and eternal good of fellow men. Is not this essentially connected, as with the genuineness of evangelical faith, so also with its influence on our happiness in this world and the next?

Our holy mother, the Church, provides us with perpetual opportunities of thus showing our love to God, our faith in Christ, and our estimate of that promised blessing of the communion of the Holy Ghost, which moves to charity, and which charity is the means of strengthening and increasing. Her poor, always with us; the maintainance of the holy services of her temples and altars, and of her priesthood in all their ministrations; and her institutions and operations for the training of fit persons for that priesthood, for the support of missions, for the distribution of the Holy Scriptures, of their best companion, the Book of Common Prayer, and of other religious books and tracts, and for the general diffusion of christian education; constitute calls, ever seasonable, and ever pressing, for us to let our light, —the light of faith, the light of love, the light of devotion, of humble penitence, of holy gratitude, of evangelical zeal—so shine before men, that it may conduce to their comfort and joy, and that they, seeing our good works, may glorify our Father which is in Heaven—may know that the spirit of Christ is in us of a truth, and be won by a desire to be partakers of the same grace.

Surely the good Christian will be willing that such objects be often allowed to interfere with expenses not necessary to proper support and comfort. He will appreciate the superiority of such over all other appropriation of means for virtuous enjoyment. He will desire to experience more and more that blessing which, leaving joy behind the gift of Christian love, brings back new joy in the sympathetic sharing of the good imparted. Let him herein be faithful unto death, and make timely provision, if God gives him means, that his active charity may live after him; and prove that as his faith led him to expect God's mercy and loving kindness after death, so did it move him to prepare an offering of gratitude whereby, even when death shall have separated him from his Maker's temporal gifts, they should still be rendering him service and honor.

These good works, though divested, by human frailty and imperfection, of any merit, are, nevertheless, when wrought in the true and living faith of the Gospel, pleasant and acceptable to God for Christ's sake, through whose merits they have the promise of being means of the Divine blessing, in this world, and in the world to come.

B. T. O.

For the Churchman.

BISHOP ONDERDONK—THE CONVENTION—A GENERAL COUNCIL.

Reverend Sir:—Your late General Convention must, I think, have given great pain to every sincere lover of Christ's true Catholic Church, from the *awful* want of Christian simplicity and integrity displayed by a considerable portion of it. I say nothing of *mercy*, because I wish to act justly even to those whose conduct proves them, I fear, enemies to the cross of Christ; and as the Bishop has confessed no fault, mercy in those who believed him guilty would, I apprehend, have been misplaced. But the fearful trampling upon every principle of truth and justice by the Bishop's enemies in their treatment of him does convey to my mind a very distressing picture of the want of Christian integrity in your low Church party; and not the Bishop's case alone, but almost every transaction in which that section of the American Church were concerned, as a party, is of the same complexion.

What, for instance, must be the moral state of *that* Bishop's mind, and of those who support him, who solemnly declares in the presence of God and his Church, that he is no longer able to fulfil the vastly important duties of his office, and that therefore the spiritual welfare of that flock over which the Holy Ghost has made him overseer, absolutely demands that he shall have an assistant, and who yet declares that unless *one particular* individual is elected, *he will have no such Assistant!* Thus unavoidably declaring either, that his former plea of inability was false, or else that he *is recklessly prepared to sacrifice the flock of Christ*, rather than sacrifice, in any degree, his own inclinations!

With respect to Bishop Onderdonk, as I stated about two years ago in writing to you, I neither know him nor any of the parties concerned, but my indignation at the flagrant outrage which in his case has been done to every principle of truth and righteousness, increases with all I read about the matter. The manner in which the prosecution was got up, the nature of the evidence, and the violence done to your own, and *all other*, canonical laws, can never be too much reprobated; but yet a more painful feature of the matter is the attempt in the court, composed of venerable Bishops as it was, to exalt itself into the place of God, by condemning an individual for actions which, even if true, are most of them confessedly not *necessarily* sinful, because *it*, (the Court,) judged the *motives* to be sinful, and that in direct opposition to the declaration of the person himself. How shall your section of the Church after this teach, that it is "God alone that knoweth the thoughts and intents of the heart of man."

But, if possible, yet worse than all this is the determined perseverance of the majority of your court of Bishops in their unrighteous sentence, and that after its illegality, its miserably insufficient evidence, and its unrighteous severity, even if the accusations had been true,—had all been clearly pointed out. O, Sir, I think their conduct sad in itself, and I fear too awful in its effects upon the Church at large, for me to venture to enlarge upon, especially when I remember that it is the Fathers of the Church who have thus put it to shame.

Of like character are the proceedings of, I rejoice to say, if I understand aright, the *minority* of your lower House of Clerical and Lay Delegates, in the matter, before alluded to, of the Assistant Bishop of Illinois, but more particularly for what appears to me, as a simple presbyter of a foreign diocese, and therefore unbiassed, their most dishonest and disgraceful attempt to make "suspension and deposition," synonymous. Why, Sir, it appears to me that such an assertion should subject each individual making it to trial for fraud and untruth.

Lastly, is not the principle, Sir, that "the end justifies the means," considered one of the worst dogmas of Popery? And yet was it ever acted upon more shamelessly than by those of your Convention who refuse justice to your Bishop because of the injury they fancy his restoration would do to the Church? Ah, Sir, read "the injury it would do their party," and I fear you will have the secret of, the whole motive of, this very sinful business.

But I did not commence with the intention of reviewing your Convocation, but of dropping a hint, if you will not think it too great presumption, for the Bishop's course in this most painful crisis; for I feel that it concerns not only himself, but the Church at large, and perhaps for all time.

The suggestion is this, that *the Bishop of New York should appeal to a General Council of the Reformed Catholic Church.* Such an appeal might be addressed to the Archbishop of Canterbury, the Primus of the Scottish Church, and the Senior Bishop of your own Church. I think that such an appeal might be attended with many benefits—it would show your Church that there is a power above it even upon earth, namely, the decisions of the Church Universal. It is time your people remembered that the tyranny of sectional majorities are unbefitting the Church of Christ. It is perhaps too much to hope that in the present divided state of even the Reformed portion of the Church, such an appeal would actually cause it to assemble in council, but yet I think the mere appeal itself would be attended with very important benefits. It would benefit the Bishop personally, by bringing his case *formally* before the Church at large, and ought, therefore, since all the documents and arguments on both sides are now so fully before it, to call forth some decided opinion from the different sections of it. Another benefit would be the public recognition of the *unity* of the whole Catholic Church, which has been so injuriously lost sight of since the Reformation; and although, alas! the schism of the Romish Church, and the divisions, discord, and other circumstances prevent visible and judicial unity, this is no reason why it cannot, and ought not, to be maintained by the reformed branches of the Church. And surely this is a fitting occasion to revive it, when a Christian Bishop believes himself to be unjustly and unlawfully degraded. But, as I shall shortly show, this is no mere personal question.

Further if it is visionary to hope for such a council, I see not why, if properly urged, it might not lead *to a Foreign Synod of Reformed Bishops as a Court of appeal for Bishop Onderdonk.* Against this I can well believe a large portion of your intolerant and bitter puritanic churchmen* would make a most indignant outcry, and begin to talk very largely of the independence of the American Church and its irresponsibility to any superior earthly power! But, Sir, I would simply reply that if the American Church be a part of the Catholic Church, it *is* responsible for its proceedings to the Church at large, and is *bound to submit to its decisions*, or even to the lawful decisions of any considerable portion of it! Nor could all your own canons, laws, or usages, relieve you from this responsibility, without also severing you from the Catholic Church and all its privileges, until such time as you repented and returned to that submission which is essential to Catholic and Christian unity; for such a responsibility of every part to the whole, is one of "the first principles of the doctrine of Christ," and one of the most important of Apostolic and catholic usages.

But, in truth, if the Bishop's opponents were not also his enemies, they would surely rejoice at any prospect of carrying this unhappy controversy to a tribunal entirely free from party bias, and which, from its more catholic character, might be expected in its corporate character to be more fully under the influence and guidance of the Holy Spirit.

But, Reverend Sir, there is one other view of this matter which, with all humble deference to the wiser and holier judgments of elders and fathers of the scriptural and catholic-minded portion of the American Church, I would beg respectfully to suggest.

I have already stated my belief of what is indeed almost confessed by the Bishop's opponents themselves, that the secret animus of their bitter and unrelenting persecution of him arises from the theological views held by him in common with the sound portion of the Church at large. Consequently then, the very origin of the whole trial is in direct opposition to the plainest principles of justice and truth. Now, in this case, it appears to me that individual members of the Church are thrown about upon the first principles of Christian conduct; especially is this true when the whole nature of the proceedings, and the sentence itself, are also manifestly contrary to scriptural precept. For it is a Protestant principle that when the doings of any portion of the Church are plainly in opposition to those of Holy Scripture, that then though personal submission may be a duty, approval becomes positively wrong; and further, it is also a Protestant principle that in such a case it becomes the duty of all who hold official stations in such portion of the Church, and who see the wrong which it has done, and perhaps the error which it seeks to propogate, to endeavor to obtain redress for the injured party, to stay the spread of erroneous doctrine, by an appeal to the judgment and authority of the whole catholic Church.

Your people no doubt feel that they are thus thrown back upon the first principles of christian conduct and judgment. For they must see that the conduct of the majority of your House of Bishops makes very painfully questionable their fitness for their awfully responsible office, by indicating either *a want of sufficient vigor of judgment*, or *a lamentable absence of correct christian principle*.

Now, Reverend Sir, in this most unhappy state of things, has it not become not only Bishop Onderdonk's privilege, but the duty of the minority of your House of Bishops, supported by their earnest minded and soundly christian Presbyters, to make an appeal to the reformed catholic Church, as before stated, *against the decisions of the majority of the Bishops, even to the extent, if needs be, of making a formal charge against them as being either incapable or unholy?*

I know this would be an almost fearful step, but, Sir, the circumstances in which the American Church is placed are fearful;—truth and justice are fallen in the streets,—a Bishop is degraded at the cry of a faction,—the purity of the Church of Christ is assailed, and the members of the church are losing confidence in their appointed guides, and the spirituality, holiness, and self-denying devotion of the church in danger of being lost. O, Sir, your earnest-minded, holy, and catholic churchmen, *must act!*

Yours, in fear and trembling,

A CATHOLIC.

Canada, Nov. 10, 1847.

* I regret to use such terms, but the present crusade of this party against the real purity and integrity of the Church, under the shallow pretence of maintaining individual purity, requires that such language be used, as will present them before it in their true character.

For the Churchman.

PROFESSION WITHOUT PRACTICE.

Dear Mr. Editor,—The Protestant Churchman in its last number says it has in view "the extension of virtue, piety, and true religion." Let us see how the editorial *corps* carry out this profession.

No. 1. "The assertion made by a delegate from this diocese to the General Convention that 'it should be remembered that the resolution came from the diocese of New York, with the unanimous consent of the whole Convention, and the relief asked for, was the unconditional removal of the sentence,' is one of the most impudent and unblushing instances of hardihood, presumption, perversion, and effrontery we have had the fortune to witness."

The delegate here assailed is the Rev. Dr. Sherwood, a man so superior in honesty, truth, and purity to the whole editorial *corps* of the Protestant Churchman, that it would be wholly unnecessary to defend him, were that my intention. But I just ask your readers to compare the quotation (pretended) as above given, with the actual words of Dr. Sherwood, as reported in the 5th page of the *extra* of the Churchman, and they will then see the willful and deliberate misrepresentation of his meaning by the nominal editor and his confederates. For example, Dr. S. concluded with saying, "It is *my settled opinion* that no relief will be satisfactory to the Church in the diocese of New York, short of the unconditional removal of the sentence." He did not say that such was the unanimous opinion of the Convention. Truly when we read the abuse lavished on this excellent man for his honest avowal of his opinion, and remember the loud boasts of the opposition of their zeal for *freedom in debate*, we cannot but be led to the conclusion, that there is a profligacy in ecclesiastical as well as political hacks, "which cannot be described in language that a gentleman would like to use."

No. 2. After mentioning a recent unhappy defection to the Roman Church, he says, "Professor Allen, we believe, has been in *training* for this unhappy consummation for several years. He is well known as one of the pet correspondents of the Churchman. The editor of that journal will perhaps wonder at his *consistency*." Prof. Allen has never been a *stated* contributor to the Churchman, and I am informed on good authority has not written any thing for it for several years. He made use of its columns some years since in the controversy with Prof. McVickar, respecting Coleridge. The nominal editor has been a contributor since then to the Churchman, and proved himself a great adept at *self laudation*. I do not think his *present training* is calculated to advance him in truth, piety, or decency, but his employers are perfectly welcome to *their pet*.

M. N.

THE CHURCHMAN.

NEW-YORK SATURDAY, NOV. 20, 1847.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

We must be indebted to the Banner of the Cross this week, for a brief notice of Dr. Jarvis' new work, "Reply to Milner's end of Controversy," but hope to be able next week to give it more extended notice. We have never thought Dr. Milner's book could be productive of harm to any well-informed member of the Church; but still we are glad to be able to refer to a work which exposes its sophistries and falsehoods. This, however, is the least merit of Dr. Jarvis' Reply, the chief excellence of it consisting in its being a distinct and compact statement of the questions between the Roman and Anglican Churches, and a concise yet full vindication of the latter on the main points of difference.—Dr. Jarvis has the advantage of a most thorough preparation for a work of this kind. He has seen Romanism in its practical working abroad, and knows the estimation in which its extravagancies are regarded by the more enlightened members of the Roman communion, and his great and varied learning, added to an intimate knowledge of the points in dispute, enables him to avoid all extraneous matter, and to speak with that precision and confidence which are necessary in the exposure of artifice and duplicity. We have not yet finished the perusal of his volume, but so far as we have gone, we have read it with the highest satisfaction. We may mention the resolution of the complex disputes respecting private judgment, the rule of faith and tradition, into the intelligible question whether the Catholic or Roman interpretation of the Holy Scriptures be the rule of faith and practice, and his maintenance of the two Sacraments of Baptism and the Eucharist, so as not to deny the necessity of Confirmation and Orders, as instances of the manner in which the learned author has simplified the controversy and repelled the assaults of Rome, without detriment to his own position as a member of the one Catholic and Apostolic Church. The exposures of Dr. M.'s ignorance or dishonesty, or both, are most scathing, and such as ought to cover with shame the men who persist in recommending the "end of controversy" for the purposes of proselytism.

The follwing notice from the Banner, gives the reader a synopsis of the contents of Dr. Jarvis' book:

A REPLY TO DR. MILNER'S "END OF RELIGIOUS CONTROVERSY," *so far as the Churches of the English Communion are concerned.* By Samuel Jarvis, D.D., LL. D., Historiographer of the Church, author of "A Chronological Introduction to the History of the Church," &c., &c. New York, 1847, D. Appleton & Co.; Philadelphia, G. S. Appleton; 12mo., pp. 251.

It is not often that so valuable and important a work as this is issued from the American press, and its learned author deserves, as he will receive, the thanks of all true Catholic Churchmen. Its appearance is peculiarly opportune at the present time, when the Romish controversy is exciting so much interest, and seems destined to engage yet more of the public attention; and when it has become so necessary that the grand differences between *Roman fallacies* and *Catholic truths* should be well studied and understood. The reader will find in it a succinct and triumphant refutation of the leading errors of the Church of Rome, and a satisfactory answer to the most common and specious arguments of its advocates; particularly as found in the work to which it is professedly a Reply, and which has always been considered "the ablest exposition of the doctrines of the Roman Catholic Church on the articles contested with her by Protestants, and the ablest statement of the proofs by which they are supported, and of the historical facts with which they are connected, that has appeared in our language." It acquired a little fresh notoriety some six or seven years ago by the famous letter which Bishop Kenrick addressed to the Bishops of our Church, in which it was alluded to as if unanswerable; and we have reason to believe that it is still being circulated with great industry—no notice being taken of the numerous able publications by which it was answered when it first appeared. To that prelate, and all other persons of his communion, we beg leave to recommend, in return, the serious perusal of this "Reply" by Dr. Jarvis; and we have no fear of a comparison of the two works in courteousness, candor, moderation, fair argument, the honest quotation of authorities, and whatever else may constitute the virtues of a champion for religious truth.

The "End of Religious Controversy" is arranged under three heads, forming as many parts. The *first* is on the rule of faith, or the method of finding out the true religion; the *second*, on the characteristics of the true Church; the *third*, on rectifying mistakes concerning the Catholic Church. The same general plan is pursued by Dr. Jarvis; and the order in which he has followed the several subjects in Dr. Milner's work may be gathered from the following synopsis of the contents of his "Reply:"—

PART I. Chap. I. *The Rule of Faith*, and the true questions at issue. Chap. II. *Tradition*, with its true definition. Chap. III. *The Bible;* the canon; the accuracy of the text; the fidelity of the English translation; the true sense of Scripture, &c. Chap. IV. Dr. Milner's quotations, in which either his ignorance or dishonesty is exposed; Vincentius brought forward, who anticipates and guards against the fallacy of Mr. Newman's doctrine of development, and predicts its fatal consequences.

PART II. Chap. I. *The One Holy Catholic and Apostolic Church.* No debate between us as to the terms of the ancient creeds; and, in the present condition of the Catholic Church, ours the only tenable ground. Chap. II. *The Creed of Pope Pius IV.*, which has raised the wall of separation between us and the Roman communion. Chap. III. *The Seven Sacraments*, in which it is shewn that disputes as to their number are a mere war of words, unless they are restricted by definition. Chap. IV. *Original Sin and Justification.* Chap. V. *The Sacrifice of the Mass.* Chap. VI. *Of the Real Presence and Transubstantiation*—two things confounded by Dr. Milner, as they were confounded by the Council of Trent. All his quotations from the Fathers prove the Real Presence, but not Transubstantiation; for at least the first five centuries, all the doctors of the Church held the doctrine which we now hold; the exclusively Latin term and doctrine was never truly and properly decreed until 1551 in the Council of Trent; and it has never been so received by the Eastern Churches. Chap. VII. *Of Communion in both kinds;* historical facts; the rejection of the cup to the laity an effect of the doctrine of Transubstantiation. Chap. VIII. *Of Purgatory, and Prayers for the Dead;* in which it is shown that, as all abuses grow out of acknowledged truths, so this doctrine arises from the true doctrine of the intermediate state. Chap. IX. *Of the Invocation of Saints;* one of the fruits of Purgatory, and not introduced earlier than the eighth century. Chap. X. *Of Images and Relics.* Chap. XI. *Of the Power of Indulgencies, &c.* Chap. XII. *Of the Roman Supremacy, &c.*—*Banner of the Cross.*

The Banner of the Cross objects to the manner in which insufficient learning was alleged in the General Convention to be an impediment to the election of the Assistant Bishop elect of Illinois. "We do not refer," it says, "to the *principle* involved, whether the General Convention has the right to inquire for itself in such matters—we believe it has in a *proper manner*—but simply to the irresponsible and irregular way in which it was done." Without expressing an opinion on either point, we will say that we wish that the Church for the last twenty years had had the benefit of such *results* as that which was arrived at in the present case. Our object in referring to the subject is to copy from the Banner the following tribute to the clergyman referred to:—

The Reverend gentleman in question received his early education in the best schools of his native city, Philadelphia. In them he was prepared for College, which he entered and prosecuted his studies for two years, but intending to devote himself to mercantile pursuits he did not remain to complete his course, and consequently did not receive a Diploma. All that was required to obtain it was more proficiency in Mathematics.

When, subsequently, he became a candidate for Holy Orders, he was admitted with *full qualifications*, and passed three years in Theological studies, at the end of which he graduated. He was ordained Deacon, and Priest, without any dispensation of time or literary qualifications.

He is acquainted with the Latin, Greek, and Hebrew Languages, and "twelve years of ministerial life, have not been passed in forgetfulness of the injunctions, 'give thyself to reading;' 'study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth!'"

We would not under value the importance of learning for a Bishop—or for either order of the Ministry—but it is not his *highest* qualification. The head may be full of the treasures of knowledge, while the heart is untutored in the ways of virtue and wisdom. Piety is his crowning grace, and that was conceded to the Bishop elect of Illinois.

We have the proceedings of the New York Historical Society, for October, and quote the part relating to Mr. Stuyvesant and Major Popham:—

The President, Mr. Gallatin, retired from the chair, which was taken by Mr. Bradish, the First Vice President, who rose and said:—

Gentlemen of the Society,—In the absence of our venerable President, it has become my duty, not to announce to you for the first time, but to call your attention to an event, which is already but too familiar to us all. Since the last meeting of this Society, one of its oldest members, a former President, and liberal benefactor, has suddenly and unexpectedly departed from among us. Death has removed from our midst our late respected fellow member, PETER GERARD STUYVESANT. This dispensation of Providence has deprived this Society of an efficient friend and patron, the public of a distinguished and valuable citizen, and his relatives and more immediate friends of an honorable representative of his family and his name.

Descended from an ancient and honorable ancestry, the late Mr. Stuyvesant, with his name and large estates, inherited also many of the virtues and excellent personal qualities of his forefathers. That high integrity of character, that firmness of purpose, and that perseverance in the pursuit of his objects, which so eminently distinguished his ancestor, the Governor of the New Netherlands, two centuries ago, were also prominent traits in the character of the descendant, the late Mr. Stuyvesant. To these he added a courtesy in intercourse, and an enlightened and just discrimination in his encouragement of public objects, which rendered him at once an agreeable gentleman and a useful citizen.

To this Society in particular, the deceased was an early, uniform, and true friend; and he died with purposes of beneficence, in regard to it, still unaccomplished. This Society, therefore, may well cherish the memory, and deplore the loss, of such a fellow member and friend.

Believing this sentiment to be universal among the members of this Society, and with a view to give it expression, I trust there may be present some gentleman prepared to submit, for the action of the Society, such resolutions as may befit the occasion, and as may become the Society to adopt.

Dr. John W. Francis thereupon offered the following preamble and resolutions, which were read:—

Whereas, By the recent and unexpected death of the late Peter G. Stuyvesant, Esq., the community has been deprived of a valuable citizen, respected for his piety, and justly esteemed for his promotion of works of public utility, and whose name is identified with the early history of New York as the descendant of one of its first Governors:

And whereas, This Society, in particular, has cause to cherish the memory of the deceased, as one of its former Presidents and steadfast friends, therefore,

Resolved, That the members of the New York Historical Society deeply deplore the dispensation of Providence which has thus suddenly deprived the Society of its late President and benefactor, the public of a distinguished and useful citizen, and his more immediate relatives and friends of an honorable representative of his family and his name.

Resolved, That the members of this Society sincerely sympathize with the bereaved widow and relatives of our deceased fellow member; and that we will wear the usual badge of mourning.

Resolved, That it be referred to the Executive Committee of this Society to procure, if possible, a portrait of the late Peter G. Stuyvesant, Esq., to be placed in the series of portraits in the Hall of the Society.

Resolved, That a copy of the foregoing resolutions, duly authenticated, be transmitted to the widow of the deceased.

Mr. Philip Hone rose and said:—

"I rise to move the adoption of these resolutions, not, however, without some apprehension that my present state of debility, the result of a still lingering indisposition, may have incapacitated me from doing justice to the subject, even in the few remarks which may be expected on this mournful occasion. But the duty seems naturally to devolve upon me, as one of the few contemporaries of the deceased, and I claim the privilege of representing the generation to which we both belonged. When the individual who has the honor of addressing you first saw the light in the unpretending part of the metropolis called *Dutch Street*, the gentleman whose memory we are about to honor was assuming the habiliments of boyhood in the palace of the Stuyvesants.

"The civil virtues which distinguished our friend and associate, whose premature and most melancholy death we deplore; his liberality as evinced towards several of our public institutions, and especially the Historical Society, of which he was an original member, a constant friend, and in several instances a liberal benefactor; the judicious exercise of his influence in the improvement of that part of the city in which his inheritance laid—and generally, the urbanity of his disposition, and the correctness of his deportment; have been so fully descanted upon by our worthy and eloquent Vice-President, that my duty is greatly abridged; for that gentleman, with less liberality than the Israelitish husbandman of old, seldom leaves any gleanings for those who follow his sickle. But I feel a desire to be identified with the passage of these resolutions, from the recollection of early contemporaneous intimacy, cultivated and improved to the close of the life of our departed friend—our association as officers of this Institution, for at the time Mr. Stuyvesant was President, I held the office now more worthily filled by yourself. But I honor the memory of this estimable gentleman in an especial manner, as he was an embodiment of true Knickerbocker principles, and a relic of New York integrity. I feel that this is safe ground to go upon here, in this connexion. When I recognize several of my contemporaries, and find myself surrounded by a new generation of the descendants of the New Netherlanders, none is more willing than myself to acknowledge the benefits which my native city has derived from the accession of foreign talents and capital, or to pay a more cheerful tribute to the good example of enterprise and energy introduced by our eastern brethren; but I may be permitted to rejoice that the good *New York* soil is not exhausted, and that the exotics which flourish around us, have no reason to be ashamed of the association of their indigenous neighbors.

"In closing, I would remark that we have reason to believe that this sudden and awful bereavement, among other more serious cause of regret, may have been attended with loss to this Institution, in preventing Mr. Stuyvesant from carrying out his beneficent intentions in relation to the permanent location of the Society. It is a subject of congratulation that the management of his estate has been left in the hands of those who knew his intentions, and inherit his liberality.

"With these imperfect remarks, Mr. Vice President, I respectfully move the adoption of the resolutions."

The resolutions were thereupon unanimously adopted.

Chief Justice Jones called the attention of the Society to the recent death of an eminent citizen of New York, who, though not a member of this Society, was a public man, whose services were well known, whose decease at an advanced age had severed the connection with the Revolutionary era, and whose character and services to this his adopted country, he thought, should not pass unnoticed by this Society. He alluded to

Major WILLIAM POPHAM. Major Popham was a native of Ireland. At the early age of nine years he came to this country, where he was liberally educated, intending to make the law his profession. But the war of the revolution broke out, and his love of liberty impelled him to take up arms in its defence. He joined the army at an early age, distinguished himself in every duty pertaining to his station, and at the close of the struggle retired with the warm approval of WASHINGTON, and the gratitude of the country. He now prepared himself for the bar, became eminent and successful, allied himself to one of our most distinguished families, and was by all classes of society honored and esteemed. At the period of his decease, at the advanced age of ninety-five years, he was President of the General and State Societies of the Cincinnati, and the oldest officer of the Revolution. His life was one of earnest and constant duty to his fellow-men, of fidelity to principle, and charity to all—its close was peaceful and happy. He died lamented by all who knew him—and his memory will be revered as long as public merit or private worth shall be regarded.

Chief Justice Jones then offered the following resolutions:—

Resolved, That this Society have heard with deep regret the announcement of the death of Major William Popham, one of the oldest surviving officers of the Revolution, and President of the General and State Societies of Cincinnati.

Resolved, That in his decease, they feel the loss of an upright man, a patriotic citizen, and a gallant soldier; and are made painfully sensible that the fathers of American Independence, the patterns of American imitation, are fast passing away.

Resolved, That the Secretary convey the foregoing resolutions to the family of the deceased.

Gen. Anthony Lamb seconded the resolutions, and they were unanimously adopted.

We some time since announced the death of the Rev. F. P. Lee, a clergyman of great worth, and an alumnus of the General Theological Seminary. An exchange paper gives the following from the particulars of his decease:—

REV. F. P. LEE.—This eloquent, pious, and popular divine, late pastor of the Episcopal Church of Mobile, is no more. He died in that city, on the 11th, of the prevailing epidemic. He died as he had lived, faithfully discharging the duties of a zealous and devoted pastor. While visiting the sick, and imparting the consolations of religion to the dying, he himself contracted the fatal disease which terminated his useful life; thus in the midst of his pious and self-sacrificing labors he fell a martyr, as did his divine Master, to to the good of others. 'Let me die the death of the righteous, and let my last end be like his.'

The Christian Witness quotes a paragraph from a Sermon lately published in Boston relative to the decrease of Unitarianism in that place:—

"The truth is, that throughout the city the wealthy class, those on whom it has been said Unitarianism here most relies, have been latterly dying out. The rich resort to the suburbs, or the remoter country, determined to escape the din and discomfort which business has created, and is continually increasing, in this prosperous, but crowded community. There can be no question that Boston is fast losing its character as a city of Unitarians. The population which departs, costs Unitarianism more than is compensated by that which enters."

RUTLAND, O., Nov. 12, 1847.

Rev. and Dear Sir,—I am under the necessity of asking you to correct an error in your statement of the notes in the last Churchman, on the 1st of Mr. Ingersoll's Canons. Dr. Clap and myself voted nay. Rev. Mr. Manser was the only one of the clergy who voted aye. Your statement has been copied into other papers, and thus the error is likely to spread if not corrected.

Very truly yours.

JOHN A. HICKS.

The first of the Annuals for 1848 are, "Scenes in the lives of the Patriarchs and Prophets. Edited by the Rev. H. Hastings Weld," and "The Mirror of Life. Edited by Mrs. L. C. Tuthill." Both these are published by Lindsey & Blakisten, Philadelphia, from whom we have received them through Messrs. D. Appleton & Co., of this city.

The themes selected in the former volume, though among the most sublime in the Sacred Record, are still many of them the least common to the writers and readers of sacred poetry. Among these we are pleased to observe several from the Lyra Apostolica, and not a little surprised as well ns pleased to recognize one from a favorite author (John Norris) whose writings, and especially whose poetry, we had supposed to be too antiquated for a fashionable Annual.

The latter volume has stronger claims on our notice, from the originality of the contributions and their unity of design. It presents to view the various stages of life from infancy to old age, and hence its title, "The Mirror of Life." The matter is all original and from the pens of favorite authors of our own country; and among them we note with pleasure the name of a gifted son of the Church, the Rev. John Williams, whose "Great Enigma" is one of the recommendations of the volume. The plates also of this volume are from pictures or designs by American artists never before engraved, and, with one exception, prepared expressly for it.

We commend both volumes to the patronage of our readers.

The Southern Literary Messenger comes to us for November under the direction of a new editor, from whose introductory remarks we quote the following:

But before the golden age of American letters can be ushered in, there is another depressing cause, which must cease to operate, or must, in a great measure, be removed. It arises out of the enormous increase of new books. The facilities afforded by the recent improvements in the art of printing, have wonderfully multiplied the number of books issued from the press. Every day brings forth some uncut volume, and we have works following each other in rapid succession on every conceivable subject. The catalogues of publishers now contain longer lists of of authors than were to be found some years ago in the largest libraries. As the *quantity* increases, the *quality* is impaired, and while there are many books to be "tasted," there are few to be "swallowed," and still fewer as my Lord Bacon hath it, "to be chewed and digested." Where so much more is to be read, reading becomes hasty and superficial, and as this habit leads to a want of reflection as well among authors as readers, an ephemeral and frivolous literature loads the tables of the bookseller. We have had bad treatises and bad biographies, essays without thought, and verses fit only to line portmanteaus. Nor is this all. We have been introduced latterly, through the medium of translation, to a class of writers, who, gifted by nature with rare powers, have used them only for the basest of purposes, and who, embroidering the dark tissue of Socialism with the flowers of an exuberant fancy, have woven a winding-sheet for all Law and Virtue, and Religion. In the lascinating serials of Eugene Sue and Alexander Dumas, we recognize an insidious attempt to debase the understanding and subvert the morals. In his hero, the author becomes the advocate of every vice, and the apologist of every crime. He talks to us in the vocabular of a cold sensualism. He would at once disorganize society, by removing every conservative restraint, and, like Comus, with his rabble crew, would transform us, by the power of his enchantments, into a brutish herd of satyrs and bacchanals. If, indeed, we could discern the poison he administers, there would be little danger to be apprehended. But it is commended to our lips in a jewelled chalice, and the fatal ingredients are mixed with the skill of a Cagliostro. "Save us," said Mr. Burke, on a memorable occasion in the House of Commons, "from French daggers and French principles." Save us, say we, from this modern school of French romance, as an evil more to be dreaded than *noyades* or *guillotines*. It is time to take stand in this matter. We appeal to our brethren of the periodical press throughout the country—to all who would preserve unsullied the purity of the female character, who would defend the shrines of our jurisprudence, our religion, and our domestic peace—to raise a determined remonstrance against these infamous publications. In vain shall we look for the pure streams of a perenial literature, till we seal up this fountain of bitter waters.

Littell's Living Age for November contains among its other excellent selections, "Historic Notices of Psalmody," a valuable paper originally contributed to the Christian Observer, by Thomas Hartwell Horne. The history of Psalmody is here traced from the Reformation to the present time in Great Britian and the United States. To be had of Bedford & Co., No. 2 Astor House.

"The Pictorial Sun, a Christmas and New Year' Gift for 1848," is a mammoth sheet profusely illustrated. Despite of the proverb that Christmas comes but once a year, it purports to be "published semi-annually" at the Sun office, corner of Nassau and Fulton streets.

THE FATE OF INFIDELITY, *or the dealings of Providence with modern Infidels, &c. By a Converted Infidel.* Edward Walker, 114 Fulton street. 18mo. pp. 140.

An attempt to show that the prominent upholders of unbelief in our own age and country have been punished by Divine justice in this world. The instances are such as if untrue can be readily demonstrated so to be.

☞ We ask attention to the advertisement of W. H. B. Smith & Co.; being able, from personal knowledge, to say that no efforts will be spared by the parties to satisfy such as may favor them with their patronage.

For the Churchman.

Dear Sir,—On returning to my family after the weeks absence, I picked up your paper of this date, and turning to the editorial, found my name included in the enumeration of those who "have re-written their speeches" delivered at the late session of the General Convention, "expressly for the Churchman." This language is capable of a larger meaning than it was designed to convey. The only speech re-written by me for the Churchman, was one made on Saturday, 23d October, in defence of the Canons reported by the Joint Committee. On Monday the gentleman reporting for the Churchman asked me to write out that speech, adding that the reporters were not in attendance on that day in their usual number. I answered that it was altogether extemporaneous, and that I had not a solitary note, except notes of the remarks to which it was intended as a reply. He said it was shortly reported in the Express, and he would furnish me a copy. On Wednesday evening while in session he gave me the Express, saying he must have the speech next morning as the paper would then go to press. The only opportunity I had of correcting or re-writing it, was by remaining at my lodging from nine to eleven on Thursday morning. During my walk to the Church, several of the pages of my manuscript were read and some corrections made on my knee with a pencil, the other pages never were read over my me. My engagements, as you know were incessant during the session, and did not allow me to look at the papers to examine the reports of our debates, or anything else. Since then I have been constantly in court, nor have I to this moment seen or read any report of that speech, except the one placed in my hands for correction as above.

Knowing that I did say a goodly number of things on sundry occasions, and not knowing in what form they are given to the public, you will, I am persuaded excuse this note, which without at all questioning the accuracy ot reports not read by me, is intended to disclaim a responsibility which your editorial might otherwise impose upon me.

I will take the occasion to add my most fervent hope that our proceedings may, by the divine blessing, be instrumental in restoring harmony to your Diocese, and entire repose throughout our whole communion.

Yours truly,

E. F. CHAMBERS.

Chester Town, Nov. 6, 1847.

For the Churchman.

In the month of May, 1847, certain Clergymen of the Protestant Episcopal Church, in the State of New York, deemed it their duty to caution all persons against Joseph Levon, professedly a Christian Israelite, as an imposter, and a person nnworthy of confidence. Joseph Levon was a communicant of St. George's Church, New York, and as such was justly responsible, in his religious character, to me his Pastor.

At the time of this publication, I was absent from the country. Since my return, I have faithfully examined into the circumstances, and testimony of this case, and am satisfied that Joseph Levon has been unjustly accused to these Clergymen; that he has not been guilty of the imposture with which he is charged; and that he is still entitled to the confidence and support of Christian friends as a member of the Protestant Episcopal Church, destitute and in need of aid.

STEPHEN H. TYNG.

Rector of St. George's Church.

New York, Nov. 8, 1847.

☞ Philadelphia Papers please copy.

THE LATE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The General Episcopal Convention, which closed its late triennial meeting on the 20th ult., after a session of twenty-three days, is the supreme federal legislature of the associated dioceses, which together compose the communion known as the Protestant Episcopal Church of the United States; and consists of two houses, the House of Bishops, who sit by right of office, and the House of Clerical and Lay Deputies, which (like the Senate of the United States,) is made up of equal delegations from the several dioceses, each of which is entitled to send four clerical and four lay delegates. In the present session, all the Bishops entitled to seats were present, and all the dioceses—twenty-eight in number—were represented in both orders. The importance of the matter to be submitted to it, and especially of the New York case, contributed to secure a full attendance of its members, and invested its proceedings with unusual interest and importance.

The New York case was brought before the House of Clerical and Lay Deputies on the second day of their session, by the presentation of a memorial from the Convention of that diocese, asking to be relieved from the anomalous position in which it has been placed by the indefinite suspension of its diocesan. The whole matter was referred to a joint committee of the two houses, seven being appointed by each house, to consider and report upon it.

In the meanwhile, other matters were entertained in the House of Deputies. A variety of propositions were referred to the appropriate committees, some of which were acted upon at a later period of the session, while others were either dropped or laid over to the next session. Of those adopted, none affect materially the existing canon law of the church.

An incidental discussion that occupied two or three days, grew out of a question which the committee on elections raised respecting the right to seats of deputies who were appointed not immediately by the convention of the dioceses which they claimed to represent, [as the letter of the constitution, aside from practice, would seem to prescribe,] but by some party or parties empowered by the convention to act for them. The question, turned not only upon the apparent literal sense of the constitution, but also upon the interpretation which usage had put upon it, and upon the relative powers and rights of the confederation, and of the several dioceses which had entered into it by compact, and which together compose it. The more literal construction was finally adopted, and the right of a diocese to appoint its deputies, either directly by its convention, or by some party duly authorized by its convention, was virtually recognized and sanctioned, in conformity to the previous practice of the house.

The remainder of the interval between the second and ninth day of the session was occupied with ordinary business. On the ninth day, the joint committee on the New York memorial unanimously reported as the result of their labors, three proposed canons. The first recognizes, or vests in the House of Bishops, the power to remit or modify any judicial sentence imposed by a court of Bishops; the second provides that no sentence of suspension shall hereafter be indefinite, but "shall specify on what terms, or at what time, said penalty shall cease;" and the third authorizes the standing committee, or the convention of a diocese, whose Bishop is suspended, to call in the aid of a neighboring Bishop.

A lay deputy from Virginia, [Mr. Williams,] gave notice of his intention to offer as a substitute for the canons proposed by the joint committee, two canons prescribing the manner in which a Bishop suspended for an unlimited time may be restored, and defining the effect of an unlimited suspension of a Bishop. The latter canon implied or assumed that jurisdiction was voided, *ipso facto* by such a sentence of suspension.

Both sets of canons were ordered to be printed, and the subject made the order of the day for the following Monday, (the eleventh day of the session.) Meanwhile, on the tenth day, the case of the Assistant Bishop elect of Illinois was taken up, and occupied the house during the greater part of the three days, so that the New York case was not resumed until the latter part of the twelfth day. Objection was formally made to the certificate of election forwarded by the Convention of Illinois, on the ground, 1st, that it did not specify the existence of the contingency contemplated by the canon, of assistant Bishops; 2dly, that such contingency did not exist; and 3dly, that the election was not a free one, and, therefore, not valid. After a full discussion of all these topics, it was moved to suspend proceedings in the case, until a future convention of the diocese of Illinois should declare their wishes on the subject. This motion being negatived, the motion was made that the house proceed to sift the testimonials of the Assistant Bishop elect. Whereupon, this motion, also, was decided in the negative, and the election, therefore, became a nullity.

This matter being disposed of, the house resumed the chief topic of the session, the New York question. The first canon was taken up, and several substitutes for it were successively presented. Mr. Rives, of Virginia, offered a resolution providing for the election of a new Bishop in a diocese whose Bishop has been suspended without limitation of time. Whereupon, Judge Chambers, of Maryland, submitted a proposition denying the proposition involved in Mr. Rives' resolution, and affirming, on the contrary, that suspension does not void jurisdiction. Mr. Ingersoll, of Pennsylvania, subsequently offered two canons—one authorising a diocese, whose Bishop is under sentence of suspension to proceed to a new election, as in case of vacancy; and the other, prescribing the manner and condition of a suspended Bishop's restoration. Whereupon, the Rev. Dr. Forbes, in behalf of the New York delegation, moved, as a substitute for all the propositions before the house, a resolution to the effect that all sentences of suspension which do not prescribe the limits or conditions of the termination of the sentence, shall expire at the end of the General Convention next ensuing, with the proviso, that a majority of the convention of the diocese shal not disagree to the exercise by such Bishop of his duties.

The debate then proceeded in form upon this resolution, but really covered the whole ground occupied by the various propositions that had been submitted to the house. Inasmuch as most of the substitutes for the first canon reported by the joint committee implied, and were based upon the principle that suspension *ipso facto*, voids jurisdiction, this question was the most prominent and important one that was argued; and much learning and ability were employed in discussing it. It was debated upon various grounds, e. g., of the terms of the sentence itself; of the intention of the court, as expressed in the recorded judgments of its members; of the canonical legislation of this particular church; and of the canon law of all other churches, particularly of the primitive church, and of the church in England. After a full and elaborate discussion, which occupied six days, the question was finally taken upon Mr. Ingersoll's proposed canons, (Dr. Forbes having withdrawn the New York resolution) in order to allow the question whether suspension vacates jurisdiction, to be fairly settled, which were negatived by a very large majority.

As the rejection of Mr. Ingersoll's first canon, (which was merely the statement in a concrete form, of the principle that suspension vacates jurisdiction,) was in effect the assertion of the contrary principle, that suspension does not vacate jurisdiction, the other propositions were withdrawn as superfluous, being merely embodiments in another shape of one or other of these abstract principles. The question now recurring on the first canon of the joint committee, the Rev. Dr. Hawks moved an amendment, to the effect that, in case of unlimited suspension, the Bishops should not remit the sentence, unless with the consent of the diocese of the suspended Bishop. This amendment being lost, the cannon was posted, with some unimportant alterations in its details, which were concurred in by the House of Bishops.

The second and third canons were passed in the House of Deputies, as they had proceeded from the joint committee. The House of Bishops, however, introduced into the second canon, (which enacts that every sentence of suspension shall be definite as to time or terms) an exception in respect to "perpetual suspension." This amendment was non-concurred in by the house, and a joint committee of both houses was appointed, who agreed unanimously to recommend the adoption of a resolution (prefaced by a preamble intended to meet an alleged difficulty on the part of the majority of the House of Bishops) passing the canon without the exceptions introduced by the House of Bishops. The House of Bishops, nevertheless, adhered to their amendment; whereupon the House of Deputies respectfully requested them to reconsider this decision; which they consented to do, and finally passed the canon without the exception referred to above.

Thus the New York case was adjusted conformably to the advice of the joint committee of fourteen. But, it may be asked, how does this action relieve the diocese of New York from its present anomalous position, since it fixes the present suspended Bishop more firmly in his seat than before, while it does not enable him to discharge the duties of his office? Such, it must be admitted, is the position of the Bishop of New York, and the measure of relief is so far imperfect. Still, the condition of the diocese is better than it was before; for, in the first place, its condition, and its bishop's relation to it, are defined. Then, his sentence is remissable, which before it was not. The diocese, moreover, is authorized to do legally what it was before compelled to do without law, viz: call in the aid of a neighboring bishop or bishops. It will doubtless derive much advantage from the decision of these previously open questions, which afforded occasion and temptation for excitement and agitation. It may be presumed, too, that the Christian temper and moderation which characterized the House of Deputies, under the trying circumstances in which they were placed, will exert their due influence upon the minds and conduct of all who have to do with this matter, and will prepare those who may hereafter be called on to act in relation to it, to conduct themselves with sobriety and charity, as well as without partiality.

If it be thought strange that the House of Bishops not only declined to exercise at present the power of remission vested in them, giving Bishop Onderdonk leave to withdraw his memorial, but also received (though they did not formally adopt) a report of a committee said to be adverse to him, it should be borne in mind that the sentence of the court has been very freely discussed, if not roughly handled, by the press, both secular and religious; and that it has also been frequently and plainly, though not disrespectfully, adverted to during the discussion in the House of Deputies. A desire to maintain the authority of the court, and to avoid the appearance of acting under pressure from without, to say nothing of other considerations, would naturally restrain them from the immediate exercise of the power of remission, and perhaps incline them for the time to something like an affectation of severity. But in whatever way the Bishops may see fit to exercise their power, it is certain that the position, both of the Bishop and of the diocese of New York, is now fixed, and therefore more favorable to peace and quiet than it has been since the sentence of suspension took effect.

After the passage of the proposed canons, little of importance was transacted in the house. The session was concluded on the evening of the 20th ult., by the reading of the pastoral letter of the House of Bishops, followed by prayer, and the benediction of the presiding Bishop. The pastoral letter, which was written and read by the Bishop of Virginia, was in keeping with the occasion, as well as practical and paternal in its character and tone. After adverting to the gratifying manner in which the proceedings of the convention had been conducted, and to the prosperous condition of the Church, shown by the reports from the several dioceses, it went on to give the clergy and laity such counsel, as, if followed, would serve to increase greatly the growth and efficiency of the Church. It concluded with a happy reference to the prosperity of our country, as contrasted with the destitution of other lands, and with an incidental and judicious reference to the existing war with Mexico, and to the duty thereby imposed upon Christians.

Thus was concluded a convention which was looked forward to with great anxiety by all lovers of peace, as likely to be the arena of strife and contention among brethren, and to which they may now look back as, upon the whole, an example of brotherly kindness, as well as of decorum.—*N. Y. Herald.*

FOREIGN ITEMS.

From the Southern Churchman.

BISHOPRIC OF BRECHIN.—The Church and State Gazette in connection with the appointment of the Rev. Alexander Penrose Forbes, M. D., incumbent of St. Saviour's, Leeds, as successor of the late Bishop Moir, remarks,

"It is said that the Rev. A. P. Forbes, who is announced as about to leave the English communion for that of the Scotch Episcopalian's, and to succeed to the Bishopric of Brechin, is indebted for his new appointment to the interest of Dr. Pusey. Mr. Forbes only lately succeeded Mr. Ward, the rejected incumbent of St. Saviour's, Leeds, in the ministry of St. Saviour's, on the nomination of Dr. Pusey and his co-trustees.

It has been remarked that several of the more advanced Tractarians have lately joined the Scotch Episcopalians, attracted by the Popish communion office used in it, and preferring its position, as independent of State control, to that of our own Establishment. It will be recollected that Mr. Fonde, one of the earliest Tractarians, expresses in his "Remains" his wish that he had received ordination at the hands of a Scotch Bishop as from a purer source than our own Episcopacy."

The following piece of profanity is reported in the Morning Post, who also previously advertised the disgraceful mockery:

"On Sunday evening the Rev. Dr. Dillon, who, it will be recollected, was suspended three or four years since by the Bishop of London, held an ordination at White's-row Chapel, Spitalfields, which place he has recently converted into a "Reformed Church of England." Considerable interest was excited, as it was expected that ecclesiastical prohibition would issue, and the proceedings thus be interrupted. No authoritative notice, however, of the affair was taken. The person to be ordained was a Mr. James Elliot, who is to take charge of the chapel in Friar street, Blackfriars. The sermon was preached by Dr. Dillon, and had reference to the doctrine of apostolical succession. At the close of his discourse, Dr. Dillon retired, and shortly afterwards returned habited in episcopal robes, assuming the office of a bishop. The ordination service was proceeded with, questions similar in their character to those contained in the ordination service of the Church of England being put to the candidate. The imposition of hands then took place. This Reformed Church of England now consists of five ministers, of whom Dr. Dillon will hereafter become bishop, having already taken upon himself that position."

We find the following from Rome, 23rd ult., in the Courier de Marseilles:

"The Prince de Canino, Charles Bonaparte, who is a soldier of the civic guard, was yesterday placed under arrest. He had just returned from Venice, from which he had been expelled for his speech in the Scientific Congress, and escorted to the frontier of the Papal States by Austrian dragoons. It is thought that his arrest here is connected wlth the process now going on as to the events of the 7th and 8th inst., in which he took a leading part. You are aware that on the evening of those days manifestations were made before the houses of the foreign ambassadors, and that they were followed by tumultuous and almost seditious assemblages round the house of the Jesuits. The affairs of Naples appear to be taking a turn favorable to the policy of the immortal reformer, Pius IX. The King's troops have been beaten by the reformers in the province of Campo Basso in Calabria. The number of killed and wounded on the Royal side is estimated at 200. Yesterday Count Pietro Ferretti, brother of the Cardinal Secretary of State, set out for Naples. He will inform the King that the Holy Father proposes to abolish in several cases the punishment of death. Cardinal Serra Cassano, Archbishop of Capua, has arrived at Rome, and it is believed that he has requested the Pope to give him an apostolic letter recommending obedience to the people of the Two Sicilies. It is asserted that the Sovereign Pontiff replied that he was willing to do this, if the King of Naples would grant a complete amnesty and adopt the reforms which the Pope is introducing into his own States. The Roman Club gave yesterday a banquet in honor of Mamiani, who was amnnested. There were warm discussions, and in particular one between Professors Orioli and Sterbini as to the propriety and probability of a war on the affairs of Italy. Professor Orioli defended the principle of moderation and peace. The Pope yesterday held a consistory, in which he referred the Cardinal's hat on the French prelates, MM. Giraud and Dupont. We are expecting here daily M. Pacheco, the Spanish Ambassador, to put an end to the differences between Rome and Madrid. We are assured that in the first consistory it was proposed to appoint thirty Bishops of Spain."

Letters from Rome, written on the evening of the 25th ult., bring the intelligence that a resolution of Cardinal Ferretti to resign had been successfully combated by the friends of order and progress, and that the Cardinal remains at his post. The firmness of this minister, and his determination to enforce order, without respect of persons or parties, has been shown by his having caused the arrest of the Prince of Canino. A correspondent of the *Semaphore* of Marseilles writes that, besides the indiscretions of the Prince committed before the hotels of the foreign ambassadors on the 8th, he was guilty of disrespectful conduct in the antechamber of his holiness, where he wrote upon an official notification of the Sovereign, signed by Cardinal Ferretti, certain comments and impertinent observations. When he was arrested, he signified his submission to the authorities, but expressed an intention of going in the evening to the theatre. He was informed that if he left his own palace he would be committed to the Castle of St. Angelo.

The marble arch, at Buckingham Palace, built by George the Fourth, at a cost of several thousand pounds, will be demolished in the course of a few days, and the materials sold to defray the expenses incurred in building a new wing.

Broughton Old Hall, near Manchester, has been partly destroyed by fire, and damage was done to the extent of nearly 1000l.

The Christian Remembrancer states that the British Chaplains abroad have received instructions to insert the name of the Sovereign of the country where they reside, in their public prayers.

A school for gipsies has been formed at Farnham.

The Bishop of Ripon confirmed 550 persons in the parish Church at Leeds, on the 7th ult.

From Paris, we learn that there was strong reason to believe that Queen Christina and her husband had secretly left Paris for Madrid. Letters from Ferrara of the 4th instant state that the Austrian troops were still in possession of the town.

On the 23d of Sept., the Lord Bishop of Lichfield consecrated the new district Church of Little Drayton, in the parish of Market Drayton. It is built of stone in the early English style, with a tower at the northwest corner: the seats are all open.

There is a rumor that the newly appointed Vicar of Battersea is likely to be the first Bishop of Manchester—or, at least, to be nominated to the See.

A proposal has been made to establish a university at Sydney, New South Wales, in order to enable young men born in Australian colonies to complete their education without proceeding to Europe.—*Manx Sun.*

DOMESTIC INTELLIGENCE.

ST. SAVIOUR'S CHURCH—*Maspeth, L. I.*—The corner-stone of a church building, now in the course of erection by this new parish, was laid by Bishop Potter of Pennsylvania, on All Saints' Day, November 1st, in presence of a number of the clergy and a numerous assemblage of the parishioners and Christian friends. Besides the Rt. Rev. the Bishop and the Rector, there were present the Rev. Drs. Muhlenberg, Berrian, Seabury, and the Rev. Messrs. A. B. Hart, Cooke, Haskins, Diller, Clapp, and Shelton. The morning services were celebrated in the Upper Room of the Maspeth Hotel, which has been used for Divine Service during the past year. Morning Prayer was said by Rev. Dr. Muhlenberg, assisted by Rev. Dr. Seabury, in the Lessons. The Bishop of Pennsylvania said the Ante-communion, the Rev. Dr. Berrian reading the Epistle.

After the singing of the 102d Psalm, a procession formed, headed by the

Wardens and Vestrymen,

The clergy, habited in their surplices.

The Bishop of Pennsylvania with the Rector.

The Congregation.

On approaching the site, Bishop Potter commenced reading the service set forth by the Bishop of the Diocese. The Rector at the proper time read a list of the articles deposited, which were—copies of the Holy Bible, Book of Common Prayer, the Constitution and Canons of the Diocese, lists of the Bishops and Clergy as printed in the Church Almanac, and a brief history of the origin of the parish.

On the stone covering the box is the following inscription:

In Nomine Dei.
Amen.

In Cruce Salus.
Corner-stone of St. Saviour's Church,
Maspeth, Long Island,
New York.
Laid November, A. D. 1847.

The Rt. Rev. Dr. Potter delivered the address, and after Gloria in Excelsis was chanted, concluded the service.

The site for the church building, which is in a beautiful and healthy part of Long Island, about two and a half miles from Williamsburgh Ferry, was presented to the parish by James Maurice and John Van Cott, Esqs., members of the Vestry.

The Church edifice is to be a frame building, from a design by Mr. R. Upjohn. Nave, 25 by 60 feet in clear. Chancel, 16 by 18. South Porch, 11 square, and the Vestry, 10 by 12. The walls are to be 18 inches thick. It is to have an open timbered roof, and will seat conveniently 250 persons.

After the conclusion of the services, the Bishop, Clergy, and Vestry were invited to partake of a collation at the hospitable mansion of the Hon. D. S. Jones, L.L. D., the Senior Warden of the Parish. W.

The "Gospel Messenger" tells us all about the Church material, or immaterial, and therefore your traveller has a wide range. One motive for making my journey by the way of James River was to see what remains of Jamestown, one of the earliest settlements in our now large country: and there I met scarcely a relic, save of the Church, probably the first erected in our America. It stands near the river, the wall [promising to continue for many years a monument of the piety of its founders,] indicates that the Church was not large, but it must have been sufficiently high to admit of a gallery. Around it are several very large trees, their growth promoted by the ashes of the dead, and one of them [I was told, for I was not sufficiently near in my voyage to see for myself,] passes through a tomb which covers the grave of a clergyman. Whether the Church was more strongly built, or of more durable materials than the dwellings, or whether it was from due reverence unmolested, while the houses of men were removed or pillaged, of course I cannot determine, but it was natural to remember that the spiritual house of God is built upon the rock of ages, and that the earthly house, which is an emblem of it, ought to have the most durable materials and workmanship, and be protected by the devout from flood and flame, and the ravages of the warrior and the wicked world. I steamed by several Churches, but I saw very few of them, because first there are too few, next they are not in prominent locations, and thirdly, the good old custom of steeples or towers is disregarded, or else the towers are low—mere promises, which will never be fulfilled, that by the by, they will be made higher. The warehouse, and the factory, and the palace of wealth have monopolized the choice sites, and the poor Church is driven into a corner, or into the suburbs, and when the city grows it will be pushed farther and farther out of sight. Here and there is a humble imitation of Solomon's temple, or St. Paul's, London, but such Churches as are appropriate to the divine honor, and a proper influence on men created for immortality, are, alas! few and far between. Some of the Church walls are clustered with ivy, [not the English species, for which it is said the climate of New England is too cold] and it gives to the edifice the appearance of antiquity, as well as carries the imagination beyond seas to time-honored Churches. The real Ivy I believe grows in Carolina, has a richer foliage, and is an evergreen, and on every account is preferable. Who would not like to see our Churches clad with this emblem of life and power?—*Correspondent of the Gospel Messenger.*

Notices.

ST. THOMAS'S CHURCH.

A Sermon will be preached in St. Thomas's Church, on Sunday evening next, the 21st inst., by the Rev. Dr. Stone of Christ Church, Brooklyn, when a collection will be made in behalf of St. Simon's German Free Church.

Services to commence at 7 o'clock.

November 20, 1847.

NEW CHURCH IN BROOKLYN.

Powers street, three doors from Atlantic.

Divine Services are held on every Sunday at half-past 10, A. M, and 7 in the evening, in a spacious room fitted up for the purpose.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—An adjourned meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 22d inst., at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

LECTURE.

Rev. H. W. Sweetzer will deliver a Lecture upon *Atmospheric Phenomena*, at the room occupied by the Church of the Good Shepherd, corner of Market and Monroe streets, on Monday evening next, 22d inst., to commence at 7 1-2 o'clock. A collection will be made.

November 20th, 1847.

☞ The Bishop of Pennsylvania having been invited by the Standing Committee to perform Episcopal offices in this Diocese during a portion of the present season, and having accepted the invitation, it is requested that those who are likely to need his services will transmit an early notice of the same to the Bishop's address at Philadelphia.

JONA. M. WAINWRIGHT,
Secretary of the Standing Committee
of the Diocese of New York.

New York, November 20, 1847.

ADVENT SUNDAY COLLECTION.

We beg in an especial manner to call the attention of the clergy to the recommendation of the Bishops appointing the above day for a special and united effort in behalf of Domestic Missions. The destitution of a large number of the Missionaries in the far West, will, it is hoped, be a sufficient reason to excite the members of the Church to liberal contributions on this occasion.

Acknowledgments.

Domestic Missons.—Since his acknowledgment of the 9th inst., the Treasurer has received the following contributions:

From St James's ch, Fairhaven, Ct, 6; Through J K Sass, R A in S C, Christ ch parish, 10 50; St Philip's, Bradford Springs, for the West, 20; a lady of St Michael's, for do, 2; St David's, Cheraw, 45; St John's ch, Fairfield, 10—87 50; St Stephen's, Harrisburg, Pa, 17; Rev Dr Berrian, part collection, 1; H and W, Galena, Ill, 5; St Peter's, Oriskany, W N Y, 4 50; Gethsemane ch, Westmoreland, 5 50; Christ ch, Jefferson co, Miss, 32. Total, $158 50.

THOMAS N. STANFORD, Treasurer,
New York, November 16, 1847. 139 Broadway.

Foreign Missions.—Since his report of Nov. 9th, the Treasurer acknowledges the receipt of the following amounts:—

From Mrs B and Miss J, New York, for Cnina, 100; for Africa, 100—200; Male Society of Grace ch, Phil, for education, Africa, 200; H and W, Galena, Ill, half. 5. Total, $405.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, November 16, 1847

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Mrs Robert Bartow, 15; Miss Catharine A Bartow, 5; Mrs S Governeur, 8; John R Livingston, jr, 2; James P Van Horn, 5; Mrs J P Van Horn, 5—annual subscribers—40; Rev A D Traver, donation, 5; Christ ch, Pensacola, Rev C F Peake, by Mr John P Arcularius, 5; St Saviour's ch, Maspeth, L I, Rev Wm Walsh, 5 60. Total amount, 55 60.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, November 9, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Robert Bartow, 1; Mrs S Governeur, 1; John R Livingston, jr, 1—annual subscribers—3; Christ ch, Maspeth, L I, Rev Wm Walsh, 5 60; Trinity ch, Haverstraw, Rev Wm F Walker, 1. Total amount, 9 60.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, November 16, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From an Episcopalian, $5.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; or at 77 2d Avenue.

New York, November 17, 1847.

Clerical Changes.

The Rev. Anthony Ten Broeck requests that all letters and papers intended for him be addressed to St. John's Institute, near Georgetown, D. C.

The Rev. William Staunton having removed to Brooklyn, N. Y., requests that letters and papers intended for him, be directed accordingly.

Married,

In St. Peter's Church, Philadelphia, on Wednesday morning, the 17th inst., by the Rev. Frederick Ogilby, FRANCIS WEST HEMSLEY, to SUSAN, daughter of the Right Rev. H. U. Onderdonk.

Died,

On Thursday morning, the 11th inst., Miss MARIANNA DUNBAR, in the 23d year of her age.

In Middlebury, Vt., October 31st, 1847, WALTER SHELDON, only child of Harmon A, and Mary Bass Sheldon, aged 1 year.

TEACHER WANTED,

To take the principal care of a small Parish School, in a pleasant village, in which the Classics and higher Mathematics are taught. Time and facilities for pursuing his own studies will be given.

A candidate for orders is desired. A Churchman required.

Address B, office of the Churchman.

November 20—4t

The Churchman's Book and Job Printing Establishment.

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November 20—tf

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Statement of the Condition of this Company on the 31st day of October, 1847:

Number of Policies issued to 1st August, 1847,	3,849	
Do. do since 1st do.	332	
Total number of Policies issued,	4,181	
Gross amount of Receipts to 1st of August, 1847,		$617,298 27
Do. do. do. since 1st do. do		66,962 25
Total Receipts, - - - - -		$684,260 52
Amount invested, and Cash on hand, 1st Aug., 1847,		$425,345 70
Do. do. do. received last 3 months,		45,004 45
Total amount invested and in cash,		$470,350 15

ASSETS.

Bond and Mortgages on Real Estate in the cities of New York and Brooklyn, valued at double the amount of the sum loaned thereon, - - -	$331,787 19
Stocks of the United States and of the State and city of New York, - -	120,575 49
Deposite in the Bank of Now York, -	11,896 69
Cash on nand and in hands of agents, -	6,090 61
	$470,350 15
Deduct losses not yet presented for payment,	7,00 00
Net accumulated fund, - -	$463,350 15

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November 20—1t

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Nov. 20—tf E. H. WILCOX, Proprietor.

CHRISTIAN SONGS.

IN PRESS, and will be published about the 1st of December, by George S. Appleton, 148 Chesnut street, Philadelphia, CHRISTIAN SONGS, by the Rev. James Gilborne Lyons, LL.D. The volume will include in its contents "The Heroine Martyr of Monterey," and will appear as a thin octavo, on paper of the best quality, and neatly bound in cloth. Price 50 cents.

November 20—3t

A CLERGYMAN of the Episcopal Church wishes to take into his family four scholars, between the ages of 8 and 14 years. Terms, including everything necessary, $200 per annum.

Full particulars, and satisfactory references may be had by addressing a line to E. H. R., No. 70 South street, New York. The Rectory is situated in a Parish about 30 miles from the city, and is easily accessible by Steamboat or Rail Road. November 13.

MRS. PELBY'S CELEBRATED COLLECTION OF SCRIPTURAL STATUARY,

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THE MORAL SCENE OF THE INTEMPERATE FAMILY, is now open at 411 Broadway, (late Walker's Music Rooms,) opposite the Apollo, every day from 11 A. M. to 10 P. M. On the Sabbath, after Divine Service, from 6 P. M. to 10 P. M. Admittance 25 cents, children half price—Teachers of schools free.

November 6—3m

A CARD.

A LADY who has received her education entirely in Europe, is desirous of obtaining a situation in a public Institution at the South, or as Governess in a private family,—would have no objections to associate herself with a school already established, to take charge of the higher department,—Music, Singing,—can speak French fluently. Begs to refer to Rev. Dr. Forbes, 477 Hudson Street, N. Y. Nov. 13.

"SORROW TURNED UNTO JOY."

BY THE REV. JAMES GILBORNE LYONS, LL. D.

Yes! pain and care have left too soon
A blight upon thy heart and brow,
As cold winds kill the leaves of June,
Hasting the forest's greenest bough;

Yet, breathe thy soul's deep grief to none,
Nor weep that earthly joys decay;—
Say thou "My God, Thy will be done."
Night's darkest hour is lost in day.

The path which lies through toil and wo,
The path which saints and martyrs trod,
Though rough and painful here below,
Leads upward to the throne of God.

Then mail anew thy stricken breast,
Be firm in faith, be strong in love,
And thou shalt find eternal rest,
In that unchanging world above.

From the English Churchman.

A SERMON TO CONVOCATION IN 1511.

The following Sermon, which a correspondent has taken the trouble to copy out, and send to us, is by the celebrated Dr. Colet, Dean of St. Paul's, and founder of St. Paul's School. He was born in 1466, was made Dean in 1505, and died in 1519. He was a friend of Erasmus, and his endeavors to bring about a reformation of discipline induced Fitzjames, Bishop of London, to prefer articles against him to Archbishop Warham, but nothing came of them. Though preached before the Reformation, much of it is applicable to our own times:

"Ye are this day come together, Fathers and right-wise Brethren, to enter into Council; in which what ye will do, and what matters ye will handle, we do not yet understand. But we wish, that once remembering your name and profession, ye would mind the reformation of Ecclesiastical affairs; for assure yourselves there never was more need of it,—the state of the Church did never more desire your endeavors. The Spouse of Christ, whom ye would should be without spot or wrinkle, is made deformed and ill-favored; as saith Esaias, "The faithful city is become an harlot." (Chap. i., v. 21.); "She hath played the whore with many lovers," (Jer. iii. 1.) whereby she hath received many seeds of wickedness, and daily bringeth forth very foul fruit. Wherefore I come hither to-day, Fathers, to warn you that in this, your Council, ye bestow your whole thoughts upon the Reformation of the Church.

But, indeed, I came not willingly; being sufficiently conscious of my own unworthiness, and foreseeing how hard it will be to please the precise judgment of so many men, I esteemed it very unmeet (almost too malapert,) that I, a servant, should counsel my Lords—that I, a son, should teach you, my Fathers. Truly this had been more fit for some one of the Fathers themselves; that is to say, you, Prelates, might have done it with far more grave authority and greater wisdom. But the command of the most Reverend Father and Lord, the Archbishop, President of this Council, must be obeyed, who laid upon me this burden, which is in truth too heavy for my shoulders; for I remember that the prophet Samuel said, "Obedience is better than sacrifice." Wherefore I pray and beseech you to sustain my weakness with your goodness and practice: in the first place, to help me with your good prayers. And before all things, Let us pray to God the Father Almighty; first remembering our most holy Father, the Pope, and all spiritual Pastors, with all Christian people; futhermore the most Reverend Father and Lord, the Archbishop, President of this Council, and all Bishops, and all the Clergy, and all the people of England: remembering finally this your congregation; desiring God to inspire your minds so accordingly to agree, to the benefit and fruit of the Church, that ye may not seem when the Council is finished, to have been gathered together in vain and without cause. Let us all say, Pater noster, &c.

To exhort you, Reverend Fathers, to endeavor Reformation, because nothing hath so disfigured the state of Church, as hath the fashion of secular and wordly living in Clerks and Priests, I know not where more conveniently to begin my discourse than from the Apostle Paul, in whose temple ye are gathered together; for he, writing to the Romans, and under their name to you, saith —"Be not conformed to this world, but be ye reformed by the renewing of your mind, that ye may prove what is that good will of God, pleasing and perfect." (Rom. xii. 2.)

This the Apostle wrote to all Christian men, but most chiefly to Priests and Bishops. Priests and Bishops are the light of the word; for he said unto them, "Ye are the light of the world;" and he said also, "If the light that is in you be darkness, how great is that darkness?" That is, if Priests and Bishops who should be as lights, run in the dark way of the world, how dark then shall the secular people be? Wherefore St. Paul said chiefly to Priests and Bishops, "Be ye not conformed to this world, but be ye reformed." In which words the Apostle doth two things: first, he forbids, that we be not conformed to this world, and made carnal; and then he commands that we be reformed in the spirit of God, and become spiritual.

Intending to follow this order, I shall speak first of Conformation, and then of Reformation. *Be not conformed to this world.* By the word *world*, the Apostle meaneth the ways and manner of secular living, which chiefly consist in four evils of this world—that is, in devilish pride, carnal lust, worldly covetousness, and secular business. These are in the world, as St. John witnesseth, 1 Epist. ii. 16; for he saith, "All that is in the world is either the lust of the flesh, the lust of the eyes, or the pride of life." These same things now are, and reign in the Church and Ecclesiastical persons, so that we may seem truly to say, all that is in the Church is either the lust of the flesh, the lust of the eyes, or the pride of life.

1. And first, to speak of *pride of life*. How much greediness and appetite of honor and dignity is seen now a days in Clergymen? How run they—yea, almost out of breath—from one benefice to another, from the less to the greater, from the lower to the higher? Who seeth not this, and who seeing, sorroweth not? And most of those which are in these dignities, carry their heads so high and are so stately, that they seem not to be put in the humble Bishopric of Christ, but rather in the high lordship and power of the world: not knowing or not minding what Christ, the Master of all meekness, said unto his disciples, whom he called to be Bishops and Priests: "The Princes of the Gentiles exercise dominion over them, and those that be in authority have power; but do ye not so. Whosoever will be chief among you (highest in dignity,) let him be your servant. The son of man came not to be ministered unto, but to minister." (Matt. xx. 25, &c.) By which words our Saviour doth plainly teach that a Prelacy in the Church is nothing else but a ministration; that a high dignity in an Ecclesiastical person ought to be nothing but a meek service.

2. The second secular evil is *carnal concupiscence*. And hath not this evil grown and increased in the Church so far, that, in this most busy age, the far greater number of Priests mind nothing but what doth delight and please their senses. They give themselves up to feasts and banqueting, spend their time in vain babbling, are addicted to hunting and hawking; and, in a word, drowned in the delights of this world—diligent only in progging for those lusts they set by. Against which sort of men St. Jude exclaims, in his Epistle, saying—"Woe unto them which have gone the way of Cain; they are foul and beastly, feasting in their meats, without fear feeding themselves; floods of the wild sea foaming out their own shame; unto whom the storm of darkness is reserved for everlasting."

3. *Covetousness* is the third secular evil, which St. John calls the lust of the eyes, and St. Paul, idolatry. This abominable pestilence hath so entered into the minds of almost all Priests, hath so blinded the eyes of their understanding, that we see nothing but that which seems to bring unto us some gain. What other things seek we now a days in the Church, except fat benefices and high promotions? And it were well if we minded the duty of those when we have them; but he that hath many great benefices minds not the office of one small one; and, in these high promotions, what other thing do we pass upon but, one by one, tithes and rents? We care not how vast our charge of souls be, how many or how great benefices we take, so they be of large value. Oh, covetousness! covetousness! St. Paul justly called thee the *root of all evil.* Of thee cometh this heaping of benefices upon benefices; of thee so great pensions assigned, from many benefices resigned; of thee so much suing for tithes, for mortuaries, for offerings, for dilapidations, by the right and title of the Church; for which things we contend as eagerly as for our lives. Oh, covetousness! of thee it comes that these visitations of Bishops are so chargeable; of thee the corruption of Courts, and these daily new inventions wherewith the poor silly people are so vexed; of thee cometh the besyte (?) and wantonness of officials. Oh, covetousness! mother of all iniquity, of thee cometh this fervent study of Ordinaries to dilate their jurisdictions; of thee comes this peevish and raging contention in Ordinaries; of thee insinuation of testaments; of thee the undue sequestration of fruits; of thee comes the superstitious observation of all those laws that sound to any lucre, setting aside and despising those that concern the amendment of manners. What should I rehearse the rest? To be short: all corruptness, all the decay of the Church, all the offences and scandals of the world, come from the covetousness of Priests. According to that of St. Paul, which here I repeat again, and beat into your ears, "Covetousness is the root of all evil."

4. The fourth secular evil that spotteth the face of the Church is *continual secular occupation*, wherein Priests and Bishops now a days do busy themselves, becoming the servants rather of men than God—the warriors rather of this world than of Jesus Christ. For the Apostle Paul writeth to Timothy (2 Epist. ii. 3,) That no man who is a good soldier of Christ, or that warreth for God, entangleth himself with the affairs of this life, is turmoiled with secular business. The warfare of God's soldier is not carnal, but spiritual; our warring is to pray devoutly, to read and study Scriptures diligently, to preach the Word of God sincerely, to administer the holy Sacraments rightly, and offer sacrifice for the people; for we are mediators and intercessors unto God for men —which St. Paul witnesseth, writing to the Hebrews, "Every Bishop," said he, "taken of men is ordained for men in those things that be unto God, that he may offer gifts and sacrifices for sins." Wherefore those Apostles that were the first Priests and Bishops did so much abhor all manner of meddling in secular things, that they would not minister the meat that was necessary to poor people, although it were a great work of virtue; but they said, "It is not meet that we should leave the Word of God, and serve tables; we will give ourselves continually unto prayer, and preaching the Word of God." (Acts vi. 2, 4.) And St. Paul cries to the Corinthians, (1 Epist. vi. 4.) "If you have judgment of things pertaining to this life, set them to be judges that be most in contempt in the Church." Many evils do doubtless ensue from this secularity, when Clergymen and Priests, leaving all spiritualities, turmoil themselves with earthly occupations.

1. The dignity of Priesthood is dishonored, which is greater than either that of Kings or Emperors, equal with the dignity of Angels. But the brightness of this great dignity is sore shadowed when Priests are employed with earthly things, whose conversation ought to be in heaven.

2. Priesthood is despised, when there is no difference between such Priests and lay people: but, according to the prophesy of Hosea, "As the people be, so are the Priests."

3. The beautiful order and holy dignity in the Church is confused, when the highest in the Church do meddle with vile and earthly things, and in their stead vile and abject persons do exercise high and heavenly things.

4. The lay people have great occasion offered them of evils, and cause to fall, when those men whose duty it is to draw others from the affection of this world, do, by their continual conversation in this world, teach men to love the world; and, by the love of the world, cast them down headlong into hell.

Moreover, in such Priests that be so employed, there must needs follow hypocrisy. For when they be so mixed and confused with lay people, under the garment and habit of a Priest, they live plainly after the lay fashion; and through spiritual weakness, bondage, and fear, being made weak with the waters of this world, they dare neither do nor say any but such things as they know to be pleasing and grateful to their Prince's ears. At last, through ignorance and blindness, when they are blinded with the darkness of this world, they see nothing but earthly things. Wherefore our Saviour Christ, not without cause, did warn the Prelates of his Church in this manner: "Take heed to yourselves lest at any time your hearts be overcharged with gluttony and drunkenness, and the cares of this world." (Luke xxi. 34.) The cares, saith he, of this world; wherewith when the hearts of Priests be sore charged, they cannot mind the other life, nor lift up their souls to high and heavenly things. There may be many other evils besides these that follow the secularity of Priests which were long here to rehearse; but I make an end.

These be the four evils that I have spoken of, O Fathers, O Priests, by which we are conformable to this world, by which the face of the Church is made ill-favored, by which the state of it is destroyed, much more truly than it was in the beginning by the persecution of tyrants, or afterwards by the invasion of heretics that followed. For, in the persecution of tyrants, the Church being afflicted was made stronger and brighter; in the invasion of heretics, the Church being shaken, was made wiser and more skilful in holy writ; but, since this secularity was brought in, since the worldly manner of living crept in among Churchmen, the root of all spiritual life—that is, charity—hath been extinct; which, being taken away, the Church can neither be wise nor strong in God.

In this age, we are sensible of the contradiction of the lay people; but they are not so much contrary to us as we are to ourselves. Their contrariness hurteth not so much as the contrariness of our own evil life, which is contrary both to God and Christ, who said, "He that is not with me is against me." We are also now a days troubled with heretics, men intoxicated with strange opinions; but the heresies of them are not so pestilent and pernicious to us and to the people as the naughty lives of Priests, which, if we believe St. Bernard, is a kind of heresy—nay, the chief of all, and most perilous,—for that holy Father, preaching before a certain Convention to the Priests of his time, had these words in his sermon, "Many men are Catholic in their speaking and preaching, which are heretics in their words and actions; for, what the heretics do by evil teaching, the same do these men by ill example, —viz., they lead the people out of the right way, and bring them into error of life. And these men are so much worse than heretics, by how much their works prevail more than their words." This that holy Father, St. Bernard, spoke with a fervant spirit against the sect of evil Priests in his time, by which words he showeth plainly that there be two kinds of heresies—one arising from perverse teaching, and the other from naughty life, of which two the latter is far worse and more perilous; reigning now in Priests who do not live like themselves, not priestly but secularly, to the utter and miserable destruction of the Church of God. Wherefore, you Fathers, you Priests, and all you of the Clergy, at last rouse and look up from this, your sleep, in this forgetful world; and, being well awaked, hear St. Paul crying unto you, "Be not conformed to this world." Thus much for the first part; now let us come to the second.

II. Of Reformation.—*But be ye reformed by the renewing of your mind.* The second thing that St. Paul commandeth is, "That we be reformed by the renewing of our mind, that we may prove what is that will of God, well-pleasing and perfect." Let us be reformed in those vices which are contrary to those virtues I mentioned even now; that is, to meekness, to sobriety, to charity, to spiritual occupation: that, as the said St. Paul writeth unto Titus, "Denying all ungodliness and worldly lusts, we may live soberly, righteously, and virtuously in this present world."

This reformation and restoring of the Church's estate must needs begin of you our Fathers, and so follow in us your Priests, and in all the Clergy. You are the heads, you are an example of living to us; upon you we look as upon marks of our direciton. In you and in your lives we desire to read, as in lively books, how and after what manner we ought to live; wherefore, if you will consider, and pull out the moats that be in our eyes, first cast out the beam out of your own eyes. 'Tis an old proverb, *Physician heal thyself.* Let me beseech you, spiritual physicians, first to take yourselves this purgation of manners, and then afterwards offer us the same to take.

Now, the way whereby the Church may be reformed into a better fashion is not to make new laws: there be already laws enough, if not too many. "Nothing is new under the sun," as saith Solomon. (Eccl. i. 9.) For the evils that are now in the Church were before, in time past; and there is no fault committed among us for which our forefathers have not provided very good remedies. There are no trespasses, but there be remedies against them in the body of the Canon law. 'Tis not needful, then, that new laws and new constitutions be made, but that those which are made already be well kept and put in execution. Wherefore I pray you let those Canons and laws which are made be called for and rehearsed before you in this your assembly; those Canons, I mean, that restrain vice and those that further virtue.

First, let those Canons be rehearsed that do warn you, O Fathers! not to lay hands suddenly on any man; not to be too facile in admitting into Holy Orders. For here lies the original and spring head of all our mischiefs, that the gate of Ordination is too broad, the entrance too wide open; every man that offers himself is admitted everywhere without putting back. Hence comes it that we have such a multitude of Priests who have little learning and less piety. In my judgment it is not enough for a Priest to construe a Collect, to put forth a question, to answer a sophism; but an honest, a pure, an holy life is much more necessary; approved manners, competent learning in Holy Scripture, some knowledge of the Sacraments; but chiefly and above all things, the fear of God and love of Heavenly life.

Let the Canons be rehearsed which command that benefices of the Church be given only to those that are worthy, and that promotion be made by the right balance of virtue, not by nearest kindred and carnal affection or acception of persons; whereby it happeneth now a days that boys, and fools, and ill-livers do reign and rule in the Church instead of old men, and wise and good.

To this end let the Canons be rehearsed which forbid and oppose the dirt of Simony. Which corruption, which infection, which cruel and detestable pestilence, doth now creep abroad like a canker in the minds of Priests; so that, in these days, many are not afraid, by entreaty and servile attendances, by rewards and promises, to procure to themselves great dignities.

Let the Canons be rehearsed that command personal residence of Curates in their Churches. For of this many evils grow, because all offices now a days are performed by Vicars and Parish Priests, yea, and those foolish and unmeet, oftentimes wicked, that seek nothing among the laity but filthy lucre, whereof cometh occasion of evil heresies and ill Christendom in the people.

Let the Canons be rehearsed which concern the lives of you Fathers, and the honesty of us Priests, which forbid a Clergyman to meddle in merchandize, that he be no usurer, no hunter, no common gamer or player, that he bear no weapon. The Canons that forbid Clergymen to haunt taverns, that forbid them to have suspected familiarity with women. The Canons that command sobriety, moderation in apparel, and temperance in adorning the body.

And to, my Lords, these Monks, Prebends, and religious men, let the Canons be rehearsed which command them to go the straight way that leads to Heaven, leaving the broad way of the world; which command that they do not sow in princes' courts, for earthly things. For it is decreed in the first Council of Chalcedon, "That Monks ought only to give themselves to prayer and fasting, and to the chastening of the flesh, and observing of their rules.

Above all things, let the Canons be rehearsed that appertain to you, my reverend Fathers and Lord Bishops; laws concerning your just and canonical election in the Chapters of your Churches, calling upon the Holy Ghost. For because those Canons be not obeyed now a days, but Prelates are chosen oftentimes more by the favor of men than by the grace of God, hence truly it comes to pass, that we have not seldom Bishops who have little spirituality in them, men rather worldly than heavenly, savoring more the spirit of this world than the spirit of Christ.

Let the Canons be rehearsed of the residence of Bishops in their Dioceses; which command that they look diligently to the health of souls, that they sow the Word of God, that they show themselves in their Churches at least on great holidays, that they officiate in their own persons, and do sacrifice for their people, that they hear the causes and matters of poor men, that they sustain fatherless children and widows, and exercise themselves in works of virtue.

Let the Canons be rehearsed concerning the right bestowing of the patrimony of Christ; the Canons which command that the goods of the Church be spent not in costly buildings, not in sumptuous apparel and pomp, not in feasting and banqueting, not in excess and wantonness, not in enriching of kinsfolk, not in keeping of hounds, but in things profitable and necessary for the Church. For when St. Augustine, the Monk, once Bishop of England, asked Pope Grepory how the Bishops and Prelates in England should bestow their goods which were the offerings of faithful people, the said Pope answered, and his answer is put into the decrees, cap. 12, quest. 2, "That the goods of the Bishops ought to be divided into four parts, whereof one part ought to be for the Bishop and his household, another to his poorer Clergymen, the third to repair and uphold his tenements, the fourth to poor people."

Let the Canons be rehearsed, yea, and that oftentimes, which take away the filthiness and corruption of your Courts, which take away those daily new found crafts for lucre, which effectually pull away this foul covetousness which is the spring and cause of all the evils that we feel, the fountain of all iniquity.

Lastly, let those Canons and constitutions of our forefathers be renewed, which concern the celebration of Councils, which appoint Provincial Synods to be oftener used for the Reformation of the Church. Because there never happens anything more hurtful to the Church of Christ than the lack of Councils, both general and provincial.

When these Canons are rehearsed, and such others as concern us and the reformation of our manners, nothing will be lacking but that the same be put in execution with all authority and power, that once, seeing we have a law, we live according to the law. For which things, with all due reverence, I call chiefly, upon you, Fathers, (for this execution of the Canons and observing of the constitutions must needs begin at you,) that ye may teach us Priests to follow you, by lively examples, or else truly it will be said of you, "They lay grievous burdens upon other men's backs, but they themselves will not as much as touch them with their little finger." (Mat. xxiii. 4.) For, indeed, if you keep the laws, and first reform your own lives to the rules of the Canon laws, then shall ye give us light in which we may see what is to be done on our part, that is to say, the light of your good example. And we, seeing our Fathers so keep the laws, will gladly follow their steps.

The Clergy and spiritual men being thus once reformed in the Church, we may then, with a just order, proceed to the reformation of the laity's part, which truly will be very easily done if we be first reformed ourselves. For the body follows the soul, and such as the rulers in the city be, such are the inhabitants. Wherefore, if Priests that have the charge of souls be good, the people will straight be good too. Our goodness will teach them far more clearly and effectually to be good than all other teaching and preachings whatsoever; our goodness shall compel them into the right way, truly more powerfully than all your suspensions, excommunications, and cursings.

Wherefore, if ye will have the lay people to live after your wish and will, first, live yourselves after the will of God; and so, trust me, ye shall effect whatsoever ye would. Ye would be obeyed by them, and 'tis fit ye should, for these are the words of St. Paul to the lay people, (Heb. xiii. 17.) "Obey them that have the rule over you, and submit yourselves." But if you will have this obedience, first do you perform within yourselves that which is the reason and cause why they ought to obey you, which the said St. Paul teacheth, and it follows in the text, viz., "Take you heed diligently as those that must give a reckoning for their souls," and they will obey you.

Ye would be honored of the people, and reason good, for St. Paul writes to Timothy, that the "Priests who rule well are worthy of double honor, especially they who labor in the word and teaching." (1 Tim. iii. 17.) But if you desire to be honored, first look that you rule well, and that you labor in the word and teaching, and then shall the people have you in all honor.

Ye would reap their carnal things, and gather tithes and offerings without contention, and it is very fit, for St. Paul, writing to the Romans, saith, "It is their duty to minister unto you in carnal things." (Rom. xv. 27.) But ye ought first to sow your spiritual things, and then shall ye reap plentifully their carnal things; for truly that man is very hard and unjust, that will reap where he never did sow, and desires to gather where he never scattered.

Ye would have the Church's liberty, and not be drawn before secular judges; this, also, is reasonable, for it is in the Psalms, "Touch not mine anointed." (Ps. cv. 15.) But if ye desire this liberty, first unlose yourselves from the worldly bondage, from truckling with the world, and from the vile services of men, and lift up yourselves to the true liberty, the spiritual liberty of Christ, place your hearts and affections upon his service which is perfect freedom, serve your God and reign in Him, and then, believe me, the people will not touch the anointed of their Lord God.

Ye would be out of business, in rest and peace, and that is convenient; but if ye would have peace, return to the God of peace and love. Come again to Christ in whom is true peace which passeth all understanding, come again to yourselves and to your priestly living, and, to make an end, as St. Paul saith, "Be ye reformed by the renewing of your mind, that ye may savor the things that be of God, and the peace of God shall be with you."

Thus have I recited to you, Reverend Fathers and right famous men, the particulars which I thought fit to be spoke for the reformation of Ecclesiastical affairs. I trust you will take all, out of your gentleness, in good part. If, peradventure, it be thought that I have passed my bounds in this sermon, or have said anything out of temper, forgive it me; and ye shall forgive a man speaking out of mere zeal, a man heartily lamenting the decay of the Church, and consider the thing itself, not regarding its foolishness. Consider the miserable condition and decay of the Church, and endeavor yourselves, with all your souls and abilities, to reform it.

Suffer not, Fathers, this your great Convocation to depart in vain; suffer not this your Congregation to be for no end. Truly ye are gathered oftentimes together, but by your favor, to speak the truth, I see not yet what good cometh of your assembling, namely, to the Church.

Go ye now in the Spirit that ye have called upon, that by the help of it ye may, in this your Council, find out, decree, and ordain those things that may be profitable to the Church, a praise unto you, and an honor to God, unto Whom be all honor and glory now and for ever. *Amen.*

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New policies in October. 142

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